





"OLD IRONSIDES"

1797

W. H. BLANCHE, D. D.









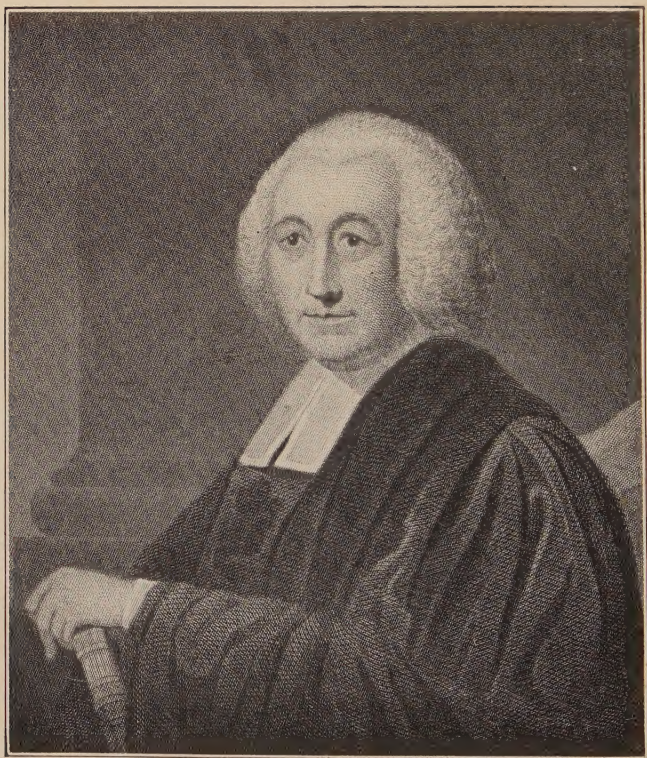


# OUR CHURCH









HENRY MELCHIOR MUHLENBERG  
Patriarch of the Lutheran Church in America

# OUR CHURCH

## An Official Study Book

The first of a series of "Key Books" to the Origin,  
Principles and Activities of the Church, prepared under the general editorship of the  
Rev. F. H. Knubel, D.D., LL.D.,  
and the Rev. M. G. G.  
Scherer, D.D.



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## PREFACE

This is one of a series of study books intended primarily for use in The United Lutheran Church in America. The preparation of the series was undertaken by the Conference of Secretaries of the several boards of the Church in conjunction with the Board of Publication.

The title which has been chosen for the series is, *The Key Books*. The Key is an instrument which affords entrance. The purpose of these books is to open to those who will use them the way to an intelligent appreciation of their Church and its work.

The three keys upon the cover of the books represent the three great departments of the Church's activity; namely, missionary, educational and merciful. The scarlet thread that binds them together suggests the central fact of the Gospel, the atonement by the blood of Christ, which furnishes the motive of all that the Church does and makes it and its work acceptable to God.

At the request of the Conference of Secretaries and the Board of Publication the task of editing the books has been accepted by Drs. F. H. Knubel and M. G. G. Scherer.

The authorship of the several chapters of this volume is indicated as follows: Chapter I, by Dr. Jacob A. Clutz; II, by Dr. H. E. Jacobs; III, by Dr. A. G. Voigt; IV, by Dr. F. H. Knubel; V, by Dr. M. G. G. Scherer; VI, by Dr. George Drach; VII,

by Dr. Paul W. Koller. The several boards and committees of the Church contributed material for Chapter VI.

This book is introductory to those which are to follow, and is sent forth with the prayer of all concerned in its production, that it may be blessed of God as a means of stimulating our people to further study of the Church's life and activity and to fuller consecration of themselves and of their means to the service of Christ.



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## CHAPTER I

### HOW IT CAME TO BE

In order to understand the nature and work of the United Lutheran Church, we must know something of its historical background. This chapter is intended to give this in brief outline.

It is not known just when the first Lutherans came to America, but it must have been quite early in the permanent settlement of the country. The Hudson River was discovered and explored in 1619. A very few years later settlements were established and maintained on Manhattan Island and near the site of the present city of Albany by the Dutch West India Company of Amsterdam, Holland. As there was at that time a considerable number of Lutherans in Holland, especially in Amsterdam, it is probable that there were some of them in these first colonies. The first mention of them is made by a Jesuit priest in 1643.

In 1644, Peter Stuyvesant was appointed governor of New Amsterdam, as the settlement on Manhattan Island was then called. He remained in office until 1664, when the colony passed to the control of the British. It was during his governorship that the Lutherans came into some prominence through their persistent efforts to secure permission to organize a congregation and have a pastor of their own faith. Stuyvesant as persistently refused to grant this permission. He would have no other form of worship than that of the Reformed

Church, which was the established church of Holland. In 1657, a Lutheran minister was sent to New Amsterdam by the Lutheran Consistory in Holland. Stuyvesant ordered him to return to Holland by the same vessel on which he had come. Because of serious illness he was unable to do this, and his return was delayed for about two years. But meanwhile he was forbidden to hold any services or to exercise any pastoral functions.

The change of masters from the Dutch to the English in 1664 brought freedom of worship to all. In 1669, another Lutheran pastor came from Holland, but he proved a great disappointment and was soon obliged to leave. Others followed, however; among them faithful and devoted men, and from this time on the Lutheran Church was pretty well established in New York city, which was the name given to the settlement by the British.

Another important early Lutheran settlement in this country was that established by the Swedes on the Delaware River near the sites of the present cities of Philadelphia and Wilmington. This movement began in 1637. For a number of years this colony flourished by reason of frequent accessions from the homeland. They also had a succession of able and faithful pastors who came from Sweden. But finally, owing to disturbed conditions in Europe, the difficulties of communication and some differences with the church authorities in Sweden on points of administration, immigration ceased and the supply of ministers was cut off. The people became discouraged and turned to the ministers of other churches for pastoral services. Thus they were gradually alienated from the Lutheran faith,

and finally the congregations and the church properties passed to the control of the Episcopal Church. Two of the old church buildings are still standing, Holy Trinity in Wilmington, dedicated in 1699, and Gloria Dei in Philadelphia, dedicated in 1700.

About a century after the coming of the Swedes to the banks of the Delaware, another Lutheran settlement was effected by the Salzburgers in Georgia, on the Savannah river. This movement began in 1734, as the result of bitter persecutions in the Duchy of Salzburg, from which they came. The Catholic archbishop of this province in Austria had determined to crush out Protestantism among his subjects. When oppression and cruelty failed to accomplish his purpose he issued an edict October 31, 1731, ordering all Lutherans to leave the province. Many were settled in Germany, especially in Lithuania. Others found their way to England and a number of these were there assisted to embark for America to join the colony being established by General Oglethorpe. They had been accompanied from Rotterdam by two consecrated Lutheran pastors, John Martin Bolzius and Israel Christian Gronau, who served them faithfully for many years in their new home in Georgia. The descendants of these pious people are still found in many of our Lutheran churches in the South.

Various other Lutheran colonies were founded in the South about the same time that the Salzburgers came, some of them earlier, some a little later. One important group came from Wuerttemberg, Germany, about the middle of the eighteenth century, landing at Charleston. These settled in Charleston, and in Orangeburg and Lexington counties, South

Carolina. Another group migrated from Pennsylvania about 1755 and settled, some of them in the Valley of Virginia and others in North Carolina. The Lutheran churches in the South are made up largely of the descendants of these two groups.

But the most important contribution to early Lutheranism in America came from the German immigration of the first half of the eighteenth century, because it was the largest, the most permanent and became the most influential. Some Germans had come to the new world before this, but they were comparatively few in numbers and too widely scattered to make much impression. But about the beginning of the eighteenth century many influences combined to start a great wave of German immigration to America. It is estimated that in 1709 as many as 20,000 Palatinates alone reached England on their way to America. As the result of this immigration Lutheran churches were organized in German Valley, N. J., in 1707; at various points along the Hudson in 1708-10; in Schoharie in 1712, and later at Rhinebeck, Kingston, Palatine Bridge, Cobleskill, etc., all in the state of New York. In most of these places there are still flourishing churches.

In 1712 the current of German Lutheran immigration turned towards Pennsylvania. Even before this, possibly as early as 1700, a congregation had been organized at "Falkner's Swamp," or "New Hanover," in Montgomery County. A Lutheran church stood there in 1704. In 1723, a company of German Lutherans, who had been robbed of their lands by fraud in New York, moved south from Schoharie through the wilderness and finally settled near where the city of Reading now stands. By the



middle of the eighteenth century it is estimated that the German population of Pennsylvania had reached from 90,000 to 100,000, at least two-thirds of whom were Lutherans.

It is impossible within the brief limits allowed to this chapter to give a list of the congregations that were organized during this period or of the pastors who served them. The churches, though numerous, were widely scattered and had but little intercourse with each other. There were not enough pastors to give them efficient service, and some of these proved unworthy. It is not strange that under these circumstances the Church of Luther began to languish and was threatened with extinction.

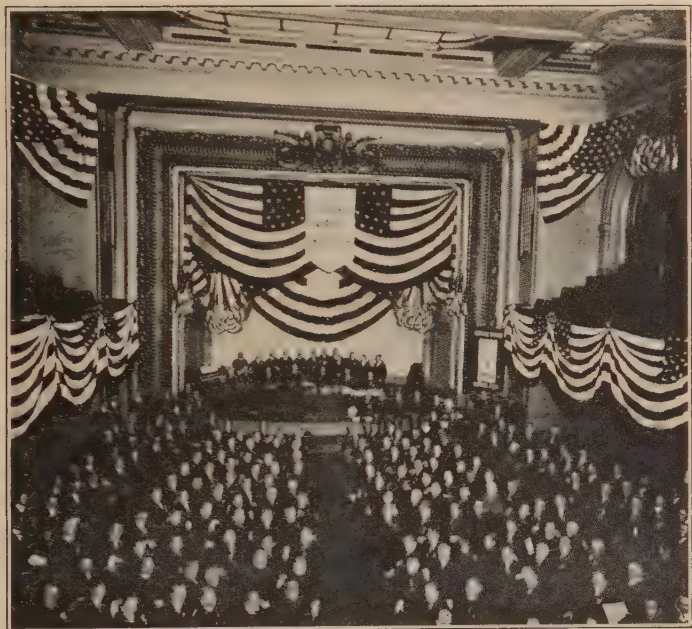
But a better day was at hand for the Lutheran Church in America. It dawned with the coming of Henry Melchior Muhlenberg in 1742, in response to the many appeals for help which had been sent to the fatherland. He was still comparatively a young man, having been born September 6, 1711. He had been highly educated, chiefly in the university of Goettingen. He had taught for a year in the Orphan House at Halle, and was in complete sympathy with the Halleian pietism. He had offered himself to go as a missionary to India, but pending his appointment had taken a pastorate in Germany. While on a visit to Dr. G. A. Francke, at Halle, in September, 1741, Dr. Francke, who had been deeply moved by the appeals from America, asked him whether he would be willing to go to that needy field. He at once assented, "if such were God's will." He immediately set about making preparations for the new work and set sail from London, June 13, 1742. After a long and tedious voyage he landed in



Charleston, September 23. From there he made a short visit to the Salzburgers on the Savannah river, and then proceeded on his way to Philadelphia, which was his appointed destination. He finally reached that city November 25.

It would be too long a story, however interesting, to follow Muhlenberg through his varied and often trying and discouraging experiences, or to give an account of his herculean labors and tireless efforts to infuse new life and hope into the scattered and often distracted and demoralized Lutheran congregations in Pennsylvania, New York, Maryland and elsewhere throughout the new world. Suffice it to say that a new era began with his arrival, and from that time on steady progress was made, even though it was still sometimes slow. Because of his abundant labors and his great success in organizing and building up the Church at that critical time he came to be known, and is still generally spoken of, as "the Patriarch of the American Lutheran Church."

Other helpers followed Muhlenberg, some of them ordained pastors, and some of them catechists and school teachers who were ordained later in this country. Most of these were sent by the regularly constituted church authorities in Germany. But some came without such authority and without proper certification. Hence the need of some better form of organization began to be felt in order to guard the congregations against unworthy ministers, to provide them with worthy ones and to secure better co-operation in the common tasks which were facing the growing Church. The first successful step in this direction was taken in connection with the dedication of the new St. Michael's church



DELEGATES ASSEMBLED  
For Organization of the United Lutheran Church  
in America



THE WAYS AND MEANS COMMITTEE

Which Planned the Organization of the United Lutheran Church  
in America

in Philadelphia. One of the catechists who had recently come from Germany was to be ordained at the same time. This double service was made the occasion for bringing together six Lutheran pastors and twenty-four laymen in conference. This conference was held on the Monday following the dedication and ordination. This date, August 15, 1748, is regarded as the birthday of the Ministerium of Pennsylvania, though this name and a formal written constitution were not adopted until some years later. Because it was the first synod organized in America it is still generally spoken of as the "Mother Synod." At the time of Muhlenberg's death, in 1787, it had grown to a membership of about forty pastors. ✓

The organization of other synods followed in due time, as the number of churches and pastors increased and the need for mutual conference and co-operation came to be felt more and more. Among the earlier ones were the New York Ministerium, organized in 1786; the North Carolina Synod in 1803; the Joint Synod of Ohio in 1818; the Synod of Maryland and Virginia in 1820; the Tennessee Synod in the same year.

As the number of synods thus increased, and the territory covered by them extended farther and farther, the wiser and more forward-looking men among the leaders of the Church began to realize the need of some relation between the synods that would serve to bind them into a closer unity and to bring about greater co-operation. This led to the organization in 1820 of the General Synod of the Evangelical Lutheran Church in the United States.

Though the desirability of such a general organization had been suggested at an earlier day, the first formal steps towards actually effecting it were taken at a meeting of the Pennsylvania Ministerium in Harrisburg, Pa., in 1818. A resolution was adopted recognizing the desirability of "a closer connection with each other of the different Evangelical Lutheran synods in the United States," and also authorizing the officers of the Ministerium to correspond with the other synods on the subject. This action was no doubt stimulated by the more pronounced Lutheran consciousness that had been awakened by the celebration in 1817 of the three hundredth anniversary of the Reformation.

As the result of the movement thus initiated a conference was called to meet in Hagerstown, Md., October 22, 1820, to consider the matter further. At this conference there were present eleven clerical and four lay delegates, representing the Ministerium of Pennsylvania, the Ministerium of New York, the Synod of North Carolina and the Synod of Maryland and Virginia. The synod last named had just been organized October 11 preceding. A constitution was agreed on to be submitted to the synods interested, with the understanding that if it should be approved by at least three of the four synods represented in the conference, another meeting to complete the organization should be called at Frederick, Md., the next year. This condition having been met, a second meeting was held in Frederick, October 21-23, 1821, and thus the first general body of Lutherans in America was launched.

The importance of this movement and its far-reaching and beneficent influence on the history and



development of the Lutheran Church in America are universally recognized. In 1800, there were but 70 Lutheran ministers and about 35,000 Lutheran communicants in the entire country. In 1820, when the General Synod was organized, the number had not greatly increased. But a period of steady and substantial growth followed. As the Church increased in numbers and extended more and more widely, additional synods were organized, and most of them united with the General Synod. The Hartwick Synod joined in 1831; the South Carolina Synod in 1835; the New York Ministerium in 1837; the East Ohio Synod in 1842; the Synod of East Pennsylvania and the Alleghany Synod also in 1842; the Miami Synod in 1845; the Illinois Synod and the Wittenberg Synod in 1848; the Olive Branch Synod in 1850; the Texas Synod and the Synod of Northern Illinois in 1853; the Synod of Central Pennsylvania in 1855; the Pittsburgh Synod, the Synod of Northern Indiana, the Synod of Southern Illinois and the Synod of Iowa in 1857; the Melancthon Synod in 1859.

Some of these synods were small, and a number of them were organized out of older synods. Hence their joining the General Synod did not add greatly at the time to the number of either its ministers or its communicant membership. Still there was rapid growth both by natural increase from within and also by the steady immigration coming from Lutheran lands, so that by 1860, the period to which we have now come in our story, the General Synod had within its fold more than two-thirds of all the Lutheran ministers and communicants in the country, and up to this time it had represented the only

attempt at a general and inclusive organization of the Lutheran Church in America.

But just when the future of Lutheran unity seemed brightest, and the promise greatest, there came a period of disintegration marked by two serious disruptions from the General Synod, and the organization of two other, and in some senses rival, general bodies. The first of these breaks was caused by the Civil War of 1861-1865. This led to the withdrawal of the southern synods and the organization in 1863, at Concord, N. C., of a General Synod in the South. The second break came in 1866, when the Ministerium of Pennsylvania, the Ministerium of New York, the English District Synod of Ohio, the Synod of Illinois, the Minnesota Synod, the Texas Synod and a large majority of the Pittsburgh Synod also withdrew from the General Synod and subsequently joined in the organization of the General Council of the Evangelical Lutheran Church in North America.

These two defections seriously reduced the strength of the General Synod, and for a time filled the hearts of some of its leaders with dismay. But it gradually recovered and attained a stronger and more effective organization than ever. It grew in numbers also, and at the time of the Merger in 1918 it had again attained a strength of 24 district synods, with 1452 ministers, 1846 congregations and a confirmed membership of 370,316. It was also conducting successful foreign missions in India and in Africa and had begun work in South America.

The General Council was organized at Ft. Wayne, Ind., November 20, 1867. A preliminary conference had been held in Reading, Pa., December 12-14,



1866, in response to a call issued by the Ministerium of Pennsylvania. At this meeting all the synods which had just withdrawn from the General Synod were represented. There were also representatives from the Joint Synod of Ohio, the German Iowa Synod, the Wisconsin Synod, the Michigan Synod and the Missouri Synod. A statement of "Principles of Faith and Church Polity," which had been prepared by Dr. C. P. Krauth, was presented at this conference and was unanimously approved as a basis for the proposed new general body. All the synods which had been represented at the Reading conference in 1866 were again represented at the organization meeting at Ft. Wayne in 1867, except the Missouri Synod, but only those which had come out of the General Synod fully and permanently identified themselves with the General Council.

The General Council began its life with a very substantial number of synods, pastors and congregations, and it had a steady growth in Pennsylvania, New York and Canada and in the western and northwestern states. At the time of the organization of the United Lutheran Church in 1918 it embraced the following synods, the Ministerium of Pennsylvania, the Ministerium of New York, the Pittsburgh Synod (General Council), the Texas Synod organized in 1851, the District Synod of Ohio organized in 1857, the Synod of Canada organized in 1861, the Synod of the Northwest organized in 1891, the Manitoba Synod organized in 1897, the Chicago Synod organized in 1896, the Pacific Synod organized in 1901, the New York and New England Synod organized in 1902, the Synod of Nova Scotia organized in 1903 and the Synod of Central Canada

organized in 1908. These thirteen synods reported at the time of the Merger 1074 ministers, 1406 congregations and 345,179 confirmed members. The Augustana Synod, which was organized in 1860 and which had participated in the organization of the General Council in 1867, withdrew from that body just before the Merger. It had had a phenomenal growth and had become one of the strongest synods in the body. According to the Lutheran Church Year Book it reported in 1918, 740 ministers, 1231 congregations and 193,545 confirmed members.

At the time of the Merger the General Council had a strong mission at Rajahmundry, in India, and was co-operating with the United Synod in the South in its mission work in Japan. The Augustana Synod, besides helping in the support of the regular foreign mission work of the General Council as a part of that body, had been for some years conducting a mission of its own in China. Though it did not join in the organization of the United Lutheran Church in 1918, it has continued to co-operate in the support of the missions in India.

The United Synod of the Evangelical Lutheran Church in the South was organized under that name June 23, 1886, by the six synods which had been connected with the former General Synod in the South and the Tennessee Synod and the Holston Synod. Neither of the two latter synods had ever before been connected with any general body. Lutherans have never been as numerous in the South as in the North and West, largely due to the fact that since colonial times there has been very little immigration into that section. Nevertheless, the United Synod was a well organized and aggressive

body and had made substantial progress. At the time of the Merger it had eight synods connected with it: North Carolina, Tennessee, South Carolina, Virginia, Southwestern Virginia, Georgia, Holston and Mississippi. All these synods were organized before 1861. In the Lutheran Church Year Book for 1919 they are credited with a total of 262 ministers, 494 congregations and 55,473 confirmed members. Like the General Synod and the General Council, the United Synod was deeply interested in foreign missions. For some years they co-operated with the General Synod in the work at Guntur, India. Later they had opened a very promising mission of their own in Japan.

The three general bodies whose history has just been briefly sketched, the General Synod, the General Council and the United Synod in the South, are the bodies which joined in the organization of The United Lutheran Church in America in 1918. This has been very generally spoken of as the Merger. For a number of years previous to this there had been a gradual rapprochement of the three bodies, both along confessional lines and in practical work. For a period of at least thirty-five years there had also been in progress various co-operative movements and activities, which had brought together for consultation, and in rather close and intimate personal contact, many of the recognized leaders in the three bodies as members of joint committees. Notable among these were the preparation of a common Order of Worship for the use of English-speaking congregations, a common translation of Luther's Smaller Catechism, the publishing of a common book of Ministerial Acts, and later still,

just before the Merger, the preparation of a new Service and Hymn Book for all three bodies. There were also numerous other points of contact in committee meetings and conferences on practical work and in various agencies, such as the Luther League, the Woman's Missionary Society, the Lutheran Brotherhood, Lutheran Diets, Social Unions, conventions of Lutheran educators, Lutheran editors, Lutheran students, ministerial associations, etc.

All these influences had tended to bring about, not only mutual acquaintance between both the ministers and the most active lay workers in the three bodies, but also mutual understanding and mutual confidence and good will. In many cases the acquaintances thus formed had ripened into warm personal friendships. Hence, when the movement for the actual merging of the three bodies into a new organization was started it became largely only a question of ways and means. The minds and hearts of many of the ministers and people had already been prepared for the step.

While there had been more or less discussion before of the desirability and the feasibility of such a merger, the real inspiration and the occasion for definite action came together in connection with the celebration in 1917 of the four hundredth anniversary of the Reformation. A joint committee of representative ministers and laymen had been appointed to arrange an adequate program for this great event. At a meeting of this joint committee in Philadelphia, April 18, 1917, the laymen of the committee presented a proposition to form an organic union. After due consideration the proposi-

tion was agreed to and the movement was launched then and there. A general plan for merging was drawn up. Arrangements were made for the appointment of a joint committee to frame a constitution for the proposed new body. The constitution thus prepared and the general plan of merging were submitted to the three general bodies at their next regular meetings.

The General Synod met in Chicago June 20, the General Council in Philadelphia October 24 and the United Synod in Salisbury, N. C., November 6, all in 1917. All three bodies acted favorably on the general plan for union. They also approved the constitution prepared and referred it to their constituent synods. Every one of these also took favorable action. Meanwhile a Joint Committee on Ways and Means had been appointed to arrange the details for the consummation of the Merger. So well and so carefully did this committee do its work, that when the time for organization came there was little to be done except to approve its recommendations. The merger meeting was held in New York city, November 14-18, 1918. Each of the general bodies had held preliminary meetings separately to wind up their business and to take such final action as seemed necessary before entering into the new organization. The first joint meeting of the three bodies was held in Holy Trinity Church on the afternoon of November 14, at which a temporary organization was effected. In the evening the Holy Communion was celebrated in the same church. The next day permanent officers were elected, and all the necessary steps followed to complete the organization of The United Lutheran



Church in America and make plans for the carrying on of its great work.

Since the merging of the three former general bodies in the United Lutheran Church a number of the district synods whose territory overlapped more or less, or whose union promised economy of labor and cost as well as greater efficiency, have also merged. Other similar mergers are still under consideration. The following are the ones that have been consummated at the time of the writing of this chapter. In each case the new organization has claimed and been granted the privilege of using the date of the oldest synod entering the merger.

1. November 18, 1919, the two Pittsburgh synods, which had existed side by side since the division in 1866, reunited under the old name which both had retained.

2. June 10, 1920, the Northern Illinois Synod, the Central Illinois Synod and the Southern Illinois Synod, together with a part of the Chicago Synod, merged under the name of the Illinois Synod.

3. On the same date, the Northern Indiana Synod and another part of the Chicago Synod merged under the name of the Michigan Synod.

4. June 24, 1920, the Olive Branch Synod and still another part of the Chicago Synod merged under the name of the Indiana Synod.

5. November 3, 1920, the East Ohio Synod, the Miami Synod, the Wittenberg Synod and the District Synod of Ohio merged under the name of the Synod of Ohio.

6. March 2, 1921, the Synod of North Carolina and the Tennessee Synod merged under the name



of the United Evangelical Lutheran Synod of North Carolina.

7. March 17, 1922, the Synod of Virginia, the Synod of Southwestern Virginia and the Holston Synod merged under the name of the United Lutheran Synod of Virginia.

8. September 5, 1923, the Synod of Central Pennsylvania and the Susquehanna Synod merged under the name of the Susquehanna Synod of Central Pennsylvania of the Evangelical Lutheran Church.

#### QUESTIONS FOR REVIEW AND DISCUSSION

1. What is the general purpose of this chapter?
2. What is the first knowledge we have of Lutherans in America?
3. What difficulties faced the early Lutherans in New York?
4. What was the history of the Swedish Lutheran settlement on the Delaware?
5. What early Lutheran settlements in the South?
6. When did the German Lutheran immigration begin, and where were churches established?
7. When and where did the first German Lutherans settle in Pennsylvania?
8. When did Muhlenberg come to America, and why?
9. What was the nature of his work, and what is he frequently called?
10. What were some of the first synods organized, and when?
11. When and why was the first general body organized?
12. What facts in the history of the General Synod are given?
13. What of the organization and work of the General Council?
14. When was the United Synod in the South organized, and what of its development?
15. What movements and influences prepared the way for the merging of these three general bodies into one?
16. What were some of the steps in effecting the merger?
17. When and where was the United Lutheran Church organized?
18. What merging of district synods has taken place since then?

## CHAPTER II

### HOW IT GOVERNS ITSELF

1. *The true Church and its Power.* There are two conceptions of church power that must be accurately distinguished. The distinction depends upon two different conceptions of the Church itself. The Protestant Reformation starts its treatment of the Church with the definition that, in the true and only Scriptural sense, the Church is the congregation of true believers scattered throughout the world. (Augsburg Confession, Article VII; Apology of the Augsburg Confession, pages 162-3.) It is with reference to the Church in this strict sense that Article III, Section 1, of our constitution says that "all power in the Church belongs primarily and exclusively to our Lord and Saviour Jesus Christ," and "this power is not delegated to any man or body of men." Yet power "has been committed" to the Church by Christ "for the furtherance of the Gospel." (Constitution, Article III, Section 2.) It is a power of ministry.

All power given Christ in heaven and on earth (Matthew 28:18), He assured His disciples in His farewell discourse, would be exercised by Him through their ministry unto the end of the world, since until then He would continue to be ever with them. They were not to represent Him as though in His absence, but simply to be the instrumentalities through which, although invisible, He was to speak

and work. When a minister preaches the Gospel, it is Christ who speaks through that minister. When he administers baptism or the Holy Supper, it is Christ who baptizes and who gives the elements with the promise attached to them. "This power," says Article III, Section 1, referring to the power belonging to Christ as the Head of the Church, "is not delegated to any man or body of men." Neither is the power or work of ministry delegated by Christ directly "to any man or body of men." No priestly order intervenes between the Christ and man, nor is there any church organization whose resolutions and decrees give any authority to a religious declaration which does not exist previously. The organization depends for its authority solely upon the Word of God, and not the Word of God upon the organization. It is the Word that makes the Church, not the Church that makes the Word. "The Church therefore has no power to bind the conscience except as she teaches what her Lord teaches, and faithfully commands what He has charged her to command." (Article III, Section 2.) The office of the Church is only to transmit the power of the risen, ascended and ever-present Christ.

"The power of the Church," says the Augsburg Confession (Article XXVIII), "is exercised only by teaching or preaching the Gospel and administering the sacraments. For thereby are granted not bodily but eternal things, as eternal righteousness, the Holy Ghost and eternal life. These things cannot come but by the ministry of the Word and sacraments, as Paul says (Romans 1:16, 'The Gospel is the power of God unto salvation to everyone that believeth')." "The power of the Church has its

own commission to teach the Gospel and administer the sacraments. Let it not break into the office of another." Thus the offices of the Church and of the State, of church membership and of Christian citizenship are to be carefully separated. Luther's words concerning resorting to force in order to restrain errorists are often quoted: "I will teach, I will preach, I will write; but the sword I will not draw against them. For if the Word of God which created the heavens and the earth do not move them, there is nothing in the universe that can do more." The influence of the Church is in the proportion that it is recognized as the embodiment of moral force. Men are brought together and successfully co-operate only by the conviction of a common duty and the fervor of a common love. The office of the Church, then, is not to legislate, but to declare "all the counsel of God," and thus transmit the truth revealed in both Law and Gospel.

The Church can neither abridge nor extend the terms of its commission; it can neither add nor subtract, nor modify aught, for it is God's Word, and not man's, which it must utter. The form, indeed, will necessarily change with the ever-changing conditions of human experience, but through them all the very same unchangeable Word exercises from generation to generation its efficiency.

In its confessions at certain critical periods in its history, when the teaching of God's Word had been called into question, the Church has declared in the language of the time and place its understanding of this Word as derived from the faithful study of the Holy Scriptures. The confessions are not intended to supplement the Word of Scripture, but

simply to give testimony. *They are not codes of laws, but confessions of the faith of the believer.* They are not exhaustive summaries of fundamental truths, but answers drawn from Holy Scripture to questions arising at particular times.

2. *The externally organized Churches.* But, as indicated above, there is another conception of the Church, which regards it as an external organization of professed followers of Christ. While in its essence the Church is one, i. e., there is but one Church; according to this second conception, there are many churches or associations of Christian people. In them, so far as they have the right to the name, we find the real Church localized and rendered in a sense visible. The visible assembly of professing Christians is needed for the administration of Word and sacrament. Nor only this: for the community of those who have communion with Christ expresses itself in the formation of a society or societies as the inevitable result of such inner union. In Christianity, isolated individualism exists only as something abnormal. Two requisites of a Christian are set forth in Romans 10:9-10 upon the same authority; namely, "to believe with the heart, and to confess with the mouth." While the former determines life-communion with the Church as an organism, the latter creates and perpetuates the visible society in which Christ is confessed at all times and in all places.

But no society can exist with a common understanding among its members as to the time, place, purpose and order of its meetings, as well as of plans of work, without resulting in some form of organization, with fixed rules for its government.



For such organization of church bodies, Holy Scripture neither prescribes any fixed form nor determines any invariable precedents, except that of the existence of the pastoral office. Beyond this, the forms recorded in the New Testament are the outgrowth of circumstances as they arose. Here, then, is a sphere within which the Church has much liberty. The Christian conscience is not to be burdened, as though anything God has not enjoined be deemed necessary to salvation, or that merit can be acquired by its observance. (See Augsburg Confession, Articles XV and XXVIII.) The need of specific rules for church government, and the need of orders of worship and liturgical formulas, arise from the principle of Christian expediency, according to which, as one of our confessions declares, "the Church of God of every place and time has according to its circumstances the right to diminish or to increase them, provided this be done without thoughtlessness and offense to others, as at any time may be regarded most profitable for the edification of the Church. How even to the weak in faith we can give way with a good conscience in such external adiaphora, Paul teaches in Romans 14, and approves by his own example Acts 16:3 and 21:23; I Corinthians 9:19." (Formula of Concord, 645.)

This does not mean that the organization of the Church when once decided upon is a matter of unimportance, and that what is urged purely on the ground of Christian expediency is to be disregarded. The Christian here, as in the sphere of the civil government, "subjects himself to every ordinance of man for the Lord's sake." Christian churches have the power, as the Augsburg Confession, Article



XXVIII, declares, "to make ordinances that things be done orderly in the Church," and that "the churches should keep such ordinances for the sake of charity and tranquility"; for where one, upon the basis of Christian liberty, insists upon his own preferences and is unwilling to yield to the general opinions of his brethren in regard to what Scripture has left free, the entire order of the Church is thrown into confusion, and the harmonious co-operation of all its parts is threatened, if not at once destroyed.

3. *The requisites of a Church.* The authority of the Church is not dependent, then, upon its numerical strength or its immediate historical antecedents, but solely upon the presence of Christ; and He is present even though there be but two or three who gather together in His name (Matthew 18:20). The two requisites of a Church are, therefore, *first*, and principally, "the name of Christ," i. e., the proclamation of the revelation of God in Christ, as taught in the Gospel; and *secondly*, at least "two or three who confess that name and are assembled in that name."

Nor is Matthew 18:20 intended to limit the Church to a small circle. It means that wherever the name of Christ is believed and confessed, even though there be no more than two or three Christians, there is the Church. The name "Church," therefore, is just as appropriate to groups of congregations that can come together, either en masse or representatively in Christ's name, as to two or three individuals who informally assemble. So the circles may expand within a nation, and from nation to nation, until the ends of the earth be reached;

and wherever the pure preaching of the Gospel and the Scriptural administration of the Sacraments are found, there is the Church. No other external characteristic, however excellent in its own place, when the pure Gospel is preached, can be accepted as in itself a mark of the Church; for when urged as such "it is no longer a question concerning adiaphora, but concerning the truth of the Gospel." (Formula of Concord, 524.) Such, e. g., if considered alone, would be the "historic episcopate," which, while recognized as a valid form of church administration, characterizes also communions which not only fail in teaching the pure Gospel, but as in the case of Rome, repudiate and anathematize some of its saving doctrines.

4. *Constitutions and Charters.* A formal constitution is not an indispensable condition for the existence of a congregation or synod. The congregation may first be formed, and then a constitution framed or adopted. The Constitution, however, when adopted becomes a solemn covenant.

Furthermore, the congregation may seek for legal recognition where property is to be held and church funds collected and administered in a regular business way. Under such conditions a congregation, a synod, a church board or a general body petitions for and receives a charter. In this way, besides being a society of Christian people, it becomes a corporation with the obligation of conducting its business like that of any other corporation under the laws of the state. It should always be remembered, then, that the legal status of the corporation is determined by the civil law, and not by ecclesiastical regulations.

When, in the exercise of their Christian liberty, Christian people assume the obligations of membership in church organizations, these obligations remain binding upon them as long as they continue in connection with such organizations. Church membership is like the marriage covenant; this brings responsibilities with its privileges, which the previously free husband or wife cannot disregard or neglect at pleasure. The inherent freedom of a Christian prior to his assuming the obligations of Church membership cannot be validly urged as justifying the disregard by him of any rules of the organization so long as he enjoys the privileges to which membership entitles him. This applies to groups as well as to individuals.

5. *Character of Constitutions.* Congregations, synods and general bodies are, therefore, far more than mere advisory associations. The efficiency of each of these bodies depends upon the degree that every member can be relied upon to discharge his own specific duty. (See I Corinthians 12.)

Care must always be taken in church regulations to avoid binding the consciences of the people with a multiplicity of requirements, instead of relying upon their intelligent Christian zeal to discover the channels through which they can accomplish most. Constitutions should, therefore, be brief and simple and confined to the determination of principles, leaving to the by-laws the determination of details. Where the concerted action of a large number is to be taken, the planning and administration of details have necessarily to be entrusted to a small circle (Romans 12:4-8), where more can be accomplished by private conferences than by public discussions.

As organization requires adjustment to varying circumstances, not only is unity of life and faith consistent with a great diversity of forms, but diversity of methods is also necessary in order that the same end may be reached under varying conditions. The plasticity of Lutheranism with respect to forms and methods is one of its strong features. (Compare Augsburg Confession, Article VII; also Apology of Augsburg Confession, 169): "Just as dissimilar spaces of day and night do not injure the unity of the Church, so we believe that the true unity of the Church is not injured by dissimilar rites instituted by men."

In the administration of the civil laws in the United States there are some that are of a universal application. Such are those of the federal government. Others pertain only to the states considered individually and are administered accordingly by state officials. Still other laws, while in force throughout particular states in their entirety, are administered separately in each county, city and township by the special officials of each. This involves neither confusion nor conflict. Properly guarded, completeness of organization involving a variety of functions is a very sure guarantee of true freedom. The simplest government on earth is an absolute despotism, in which legislative, judicial and executive functions are united in a single monarch with unlimited power. This exists where the people have not been trained to citizenship and are nothing but abject subjects. But, on the other hand, the most complicated government is a federal republic. A constitutional democracy aims at enlisting the intelligent sympathy and co-operation

of the greatest number in a fixed order, assigning each his own place, the chief magistrate being the real representative and executive of all the people, with even his authority limited to an order constitutionally prescribed. The various distributions of functions, and of lower and higher courts, were sanctioned even in the Old Testament, as may be read in Exodus 18: 21, 22.

The ideal of a true democracy has never been fully realized in secular government, because it is only Christianity which gives the true conception of what the people are and the nature of their mutual obligations. (I Peter 2: 9, 10.) Nor can this ideal be fully realized even in the church in this life, since as long as they live here, even the regenerate are imperfectly renewed, so that individualism and selfishness mar the best of undertakings.

6. *Our Constitution emphasizes individual Christians.* So far as to the general principles. Now, as to their application in the Constitution of The United Lutheran Church in America. The preamble announces the fundamental fact that the organization is radically one of individual Christians, who have entered into a certain relation with one another as "members of Evangelical Lutheran churches associated in Evangelical Lutheran synods." It is similar to the preamble of the Constitution of the United States, which begins "We, the people of the United States." In this respect, it is more explicit than the constitutions of the general bodies which were merged into the United Lutheran Church, one of which announced the union as a union of congregations, and another professed to be a union of synods. Here there is no change



of doctrine, but the emphasis is thrown upon the people as the ultimate constituents of the congregations and the synods. Thus the individual is brought into closer contact with the highest organization for which the constitution provides. As every citizen of each state is likewise a citizen of the United States, and every citizen of the United States is likewise a citizen of one of its many states, responsible for certain duties to his state and subject to the constitution and laws of that state, and responsible in respect to other clearly defined duties to the constitution and laws of the United States, so membership in a congregation and synod of the United Lutheran Church in America involves distinct duties to congregation, synod and general body. The individual is thus to a greater or less degree brought into immediate touch with all the agencies and activities of the United Lutheran Church. When there is a convention, the delegates assembled represent not only the synods which have elected them, but all the people within those synods belonging to the congregations as an organic part of the whole general body. Hence, they vote not by delegations, but as representatives of the entire Church, without regard to the particular synod or congregation whence each delegate comes. All are members one with another.

Connection with regularly organized congregations and synods is presupposed. Congregations are said (Article VII, Section 3) to be "the primary bodies through which the power committed by Christ to the Church is normally exercised." The spiritual life of each Christian begins in a Christian congregation through the administration within such con-



gregation of the Means of Grace. The congregations are the nurseries within which believers are born and reared. They are power-houses to transmit to each country's farthest limits the power of the Gospel.

A synod is simply an expansion of the congregational idea; it is an association or a congregation of congregations, so that whatever authority pertains to a congregation in a narrower, pertains to the synod in a wider, sense. The right which a congregation has to call and set apart a pastor entitles the synod certainly in an equal degree to provide officers in the same way for the synod's administration of the Means of Grace (Article III, Section 5).

7. *Our Constitution emphasizes Synods.* Fundamental as the congregation is to church activity, the congregation is too intensely localized to enter independently to any great degree into the extensive and expansive work of the Church. As the full intent of its Lord's commission is realized (Matthew 28:19, 20), the experience of the Apostolic Church is repeated, and ever widening circles of service are formed. (Acts 1:8.) Congregations can no more exist for a long time in absolute isolation than can individual believers. The impulse which brings people together into Christian congregations brings these congregations together into common organizations.

The synodical organization, as it is known in the Lutheran Church in America, is not a plant which has been transferred bodily from the Evangelical Lutheran Churches in Europe, since they were almost entirely state churches. But it is a gradual growth, in a free state, by the application to our Lutheran

people of the democratical principles that underlie our civil government, and the development of that civil government, according to state or national lines. While the Lutheran conception of Church organization contains elements bearing a resemblance to congregationalism, it cannot be properly classed as such, because of the emphasis which Lutheranism lays upon the church as properly the communion of saints and the congregation as simply the church localized.

The United Lutheran Church lays great stress upon the value of the synodical organization and administration, and most carefully guards against any interference with it. The general body is too large and unwieldy to undertake the details of administration of all the congregations and all the synods which it comprises. Besides this, it cannot be expected to have sufficient regard to varying circumstances, the knowledge of which is often necessary for an equitable decision. For the prompt and judicious disposal of cases, reliance must be placed upon the sanctified judgment of those living in relatively close proximity to the matters to be judged. The strength of the general body is in a great measure limited to the determination and maintenance of general principles; it loses its authority by undertaking habitually to apply them directly to specific cases. There would be ceaseless occasions for conflict where a member of any synod would have the liberty to bring before the general body charges against members of other synods. Hence, the wise provisions of Article III, Section 7: "In the formation and administration of the general body, the synods may know and deal with each other

only as synods. In all cases the official record is to be accepted as evidence of the doctrinal position of each synod; and the principles for which alone the other synods are responsible by connection with it." Article VIII, Section 4, "Each synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to the United Lutheran Church in America." Section 6: "The synods alone have the power of discipline."

8. *The Activity of the United Lutheran Church.* The conventions of the United Lutheran Church are occupied chiefly with (1) the determination and statement of the principles of doctrine and practice involved in questions on which it is called to act. The authority of these statements rests entirely upon their harmony with God's Word. (2) The consideration of reports of the work done for it through its boards and committees during the biennium that has preceded, and the election of members to boards and the adoption of plans and apportionment for the biennium to come. (3) The hearing of appeals and adjustment of difficulties that may have arisen.

The life and activity of the United Lutheran Church is continuous. It exists not only for the few days every two years during which the conventions are in session. Conventions adjourn, but the life and activity of the United Lutheran Church have no intermission.

The boards are the instrumentalities through which its business is conducted in the interim, each board having its own special department of work. The more complete organization of the general work of the Church as divided among these boards has

probably been the most influential factor that has contributed to the development of general organization of the Church among us. For many years, the general benevolent work of the Church, which had been begun and was carried on with much feebleness, was only indirectly under the control of the general church body or its synods. Foreign missions, home missions, church extension, education, publication, were prosecuted largely, and some of them entirely, by voluntary church societies which had indeed a formal approval, but notwithstanding this, only a very small support, of the synods. Collections were taken by the most interested pastors in response to appeals; secretaries and superintendents solicited funds from those from whom a sufficiently large response could be hoped for; special anniversary exercises were held during the session of many of the synods for the purpose of maintaining a stimulating interest. But the results were far from encouraging. The adoption of apportionment schemes in some of the synods, especially for home missions, suggested a way to meet the emergency. But even then it was an arduous task to persuade the congregations to meet anything like the full amount of what was asked. But the work steadily gained headway, as interest in the causes was increased and the need of an assured, fixed and regular income was appreciated. To meet the necessities also of the expanding work that required response to these efforts a more thorough organization of the synods, as well as of all its agencies, resulted.

The boards of the United Lutheran Church are of two classes, the departmental boards, which have

just been considered, and the two regulative boards, which remain yet to be noticed. The Executive Board is charged particularly with the work of co-ordinating the several departmental boards, since a conflict may readily occur at any time between any of these boards or between any of them and any of the synods, especially as to particular times and methods for the collection of funds, or other matters pertaining to appropriations. Besides this, the prompt execution of the resolutions passed at conventions of the United Lutheran Church can be greatly aided by the activity of this board in gaining information as to what is being accomplished and in urging the prompt response to the apportionments which have been made. The Executive Board is also charged with the prompt carrying out of any details of administration for which the United Lutheran Church at its convention has not made a specific provision. In this respect it discharges a duty which heretofore had been the prerogative of the officers of the general body.

The Commission of Adjudication is the organ provided for initiating procedure with respect to "all disputed points of doctrine and practice." (Article XII, Section 1.) Before interpreting questions "of law, right or principle" that are "within the jurisdiction of the United Lutheran Church in America" (Article VIII, Section 3) and the decision of "binding character of any action on grounds of doctrine or conscience" (Article VIII, Section 5), such questions come regularly before the Commission: (1) "On appeal of a synod (Article VIII, Section 3; Article XII, Section 1); (2) "By resolution of a convention of the general body" (Article



XII, Section 1). Appeals from individual members of congregations or individual members of synods cannot be entertained.

The Commission of Adjudication is never a final court of appeal. The decisions are always subject to review and reversal by a convention of the United Lutheran Church. But if no such appeal be made from a decision of the Commission of Adjudication, the decision of the Commission does not require the vote of the general body to give it validity.

Nor is it intended that the synods should afterwards deliberate and act separately upon these or any other questions decided by the general body; for nothing would ever be settled if there were as many separate tribunals for its decision as there are synods. In our own federal and state governments, "government of the people, by the people" does not mean that every citizen has a direct voice and vote in the judicial decision of every case brought before the courts for trial. The same is true in regard to church matters. The rights of all are guaranteed by a wise distribution of functions which the Commission of Adjudication is charged with preserving unimpaired.

### QUESTIONS

1. Explain briefly Article III, Section 1, of the Constitution.
2. In what sense are ministers representatives of Christ?
3. When do church organizations fulfill, and when do they exceed their authority?
4. The true use of church Confessions?
5. Principle to be observed in formulation of church regulations?
6. Two requisites for a church body?
7. The relative place of the church universal and of its congregations?



8. What is the only mark of the church? Objection to the historic episcopate as a mark?

9. The gradual growth of church constitutions.

10. Additional obligations assumed when a church becomes a legal corporation?

11. Are church organizations purely advisory associations?

12. The effect of completeness of organization upon freedom in church and state.

13. Explain the opening words of the Preamble of the Constitution.

14. In what sense are congregations called by Section 3 "Primary bodies?"

15. What is a synod?

16. What are conferences?

17. What limitations does the Constitution place upon the powers of the general body?

18. Relation of the general conventions of the United Lutheran Church to its life and activity.

19. What two classes of boards are there, and what are their specific functions?

20. Why is there need of an Executive Board, and of a Commission of Adjudication?

21. Where does the final authority in all disputed cases rest?

## CHAPTER III

### WHAT IT STANDS FOR

The United Lutheran Church stands for the gospel of the Lord Jesus Christ. It cannot do this without standing for the truth about Jesus in the form of doctrine. But in the practical fulfillment of its mission it must have consideration for existing conditions and relations. That is to say, it must be governed by policies consistent with its doctrines. This chapter will discuss the doctrine and the policies of the United Lutheran Church.

The United Lutheran Church has in its Constitution bound itself to a certain form of doctrine. Why has it done this? There is now much outcry against creeds; that is, definite and binding statements of doctrine. It is assumed that religious opinions must change with times and circumstances. But the United Lutheran Church does not believe that true religion is a matter of changeable human opinions. It holds that God has made known the truth by which men shall live and be saved in this life and that to come. He has not left it to the natural aspirations of the human heart and the natural development of human knowledge to find Him and how to live in and for Him. He has revealed Himself in supernatural actions towards men and through witnesses whom He has sent.

This revelation of God is on record for us in the Bible. The writings collected in the Bible are called

the Holy Scriptures, not because they treat of holy things; that is, religious matters, but because they were prepared under a special direction and influence of God. We say they were inspired by the Spirit of God. The Scriptures are human in outward form like other books. Nevertheless, they tell us the thoughts of God towards men. For this reason we say they are the Word of God. The United Lutheran Church holds to these truths: God has given a revelation of Himself; this revelation is recorded in the Holy Scriptures; these Scriptures are inspired writings; they are the Word of God. Its Constitution declares: "The United Lutheran Church in America receives and holds the Canonical Scriptures of the Old and New Testament as the inspired Word of God."

It naturally follows from this that all teaching and life in the Church should be regulated by the Bible. As life grows out of faith and conduct manifests itself in practice, the rule for faith and the standard for practice must be found in the Holy Scriptures. Men believe and practice many things that lie outside of the scope of Bible teaching. In these things they are governed by natural knowledge. Men also have religious ideas by natural knowledge. But natural knowledge is subject to error. In the progress of mankind human science is constantly undergoing correction. But the Word of God, which teaches God's thoughts towards men, is infallible. By it all teaching in the Church must be tested as to its truth. Therefore, the Constitution of the United Lutheran Church declares that the Holy Scriptures are "the only infallible rule and standard of faith and practice, according to which

all doctrines and teachers are to be judged." In another place it says: "All matters of doctrine and conscience shall be decided according to the Word of God alone."

A question presents itself here, on which the United Lutheran Church has not yet had occasion to express itself officially. It is the question in regard to scientific problems and answers. But an unofficial statement of its general attitude may be ventured here. On the one hand, the limitation of the sphere of revelation to religion is recognized. On the other hand, the limitations of the human mind in fathoming the relation of God to the world are known. Science must be allowed to carry its investigations as far as it can, freely and according to its own methods. True science never presumes to have the key to all knowledge. Nor does the Church have this key. The Church should never presume to prescribe what conclusions science must reach. Yet it must hold fast to the truth of God's relation to the world and men, which is revealed in the Bible, always being willing to scan anew what is really revealed. If differences arise between the inferences of science and inferences from Bible study, corrections on one side or the other or on both sides by patient study must be waited for. If a residuum of contradiction remains, the Church must believe that the error is not on the side of revelation, but on the side of science.

The Bible is the Church's Book for the government of its teachings and life. In all ages it has been studied to determine its meaning and application to life, but not always in the same way and with the same results. In the progress of human experi-

ence men's thoughts about things generally undergo change as do also the methods to arrive at truth. With these changes the methods of studying and interpreting the Bible also change. At the present time great prominence is given to scientific methods used in the study of history and literature generally. In this way things about the Bible, which were never observed in previous ages, have been pointed out. At the same time a disposition has manifested itself to treat the Bible as not different from any other literature. What attitude prevails in the United Lutheran Church towards the modern critical and historical study of the Scriptures? Here again the Church has not had occasion to speak officially, and a statement of a somewhat personal nature must be ventured. No disposition exists to frown upon modern scientific methods of Bible study. Scholars in the United Lutheran Church use these methods. But there is one vital limitation, which the Constitution by implication puts upon any treatment of the Bible. It recognizes the Holy Scriptures as the inspired Word of God. Therefore, the United Lutheran Church cannot tolerate any handling of the Bible, which would explain its contents as merely natural products of human thought and history. It insists upon the supernatural character of the revelation in it, and, therefore, upon the absolute truth and reliability of that revelation.

It is a matter of history that the fulness of the truth embraced in God's Word has been only progressively understood in the Church amid much misunderstanding and error. So it has come about that at various times formal statements in regard to vital points in the teaching of the Church were pre-



pared and approved. In very early times the Apostles Creed came into use. In the fourth century amid conflicts that shook the whole Church the Nicene Creed was introduced. At a later time the Athanasian Creed was written and widely accepted. The United Lutheran Church in its Constitution declares its acceptance of all these, and thereby puts itself into connection with the Ancient Catholic Church and what has legitimately developed from it. The word Catholic simply means universal. The United Lutheran Church rejoices in the thought and hope of catholicity. It gladly recognizes its connection with the whole Church of Jesus Christ on earth in the bond of a common faith. This bond is very far from perfect among the various groups of Christians in the world. The United Lutheran Church has most in common with other bodies which bear the name Lutheran. It has less in common with bodies of other names, standing closer to some and farther from others in common faith. But it is pervaded with the spirit of catholicity, that desires the unity of the whole Church as far as unification does not compromise its fidelity to the truth of the Word of God. In the spirit of catholicity the preamble of its Constitution contains a standing invitation to all Lutheran congregations and synods in America to unite with it. In the spirit of catholicity it adopted a comprehensive Declaration concerning the Church and its External Relationships, which treats fully of the catholic spirit in the Church. Here are two significant sentences from it. "To the eyes of men it appears that there is not one Church, but only many churches; nevertheless, we believe that there is but one Church of Jesus Christ."

“Every group of professing Christians in which the Word of God is so preached and the sacraments are so administered that men are saved therein is truly, partial and imperfect as it may be, an expression of the one holy Church.”

The Reformation brought with it a fresh study of the Word of God and a deeper insight into some of its cardinal truths. This deeper understanding of the Scriptures was in harmony with the teaching of the early Catholic creeds. Occasion arose to set it forth in detail in 1530 in the Augsburg Confession. Lutheran churches have ever since recognized this confession as their chief distinctive creed, and so the United Lutheran Church in its Constitution plants itself upon the Unaltered Augsburg Confession “as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God.” In the condition and the discussions of the Church in the sixteenth century various other statements of doctrine were formulated, five of which have obtained general recognition in the Lutheran Church and accordingly are named in the Constitution of the United Lutheran Church and accepted “as in the harmony of one and the same scriptural faith.” The most notable of these is the layman’s confession, Luther’s Catechism.

What now are the leading doctrines embraced in these Lutheran confessions? They may be arranged in various ways. They are not discussed in the same order in the different Lutheran confessions. The following order may serve to bring out the prominent points, and also to suggest the intimate connection between them. In the Lutheran understanding of the meaning of the Gospel, Christianity is a

doctrine of salvation; a doctrine of salvation by redemption; and a doctrine of salvation by justification; a doctrine of salvation which includes a doctrine of the means of salvation; including also doctrine of world salvation; finally, it is all this because it is a doctrine of the God of salvation. To make this more clear these points will be briefly elucidated in order.

1. *Christianity is a doctrine of salvation.* Some one may say: Christianity is a doctrine of right life. And so it is. But it is not simply a collection of rules of conduct, nor even a mere statement of the best moral principles. Behind the rules and principles of right life must first be the power of right life. We may say Christianity is the doctrine of the power of right life; but then we must not limit life to mere conduct; and we must, furthermore, recognize that this power of life lies in divine salvation. Man has not the power of life in him, and this is also true of right life. He first needs salvation. He is in sin. He is sinful from his birth. Sin is universal in humanity and it is hereditary from the first man, who, when he was created good by God, fell into sin. Some one may say: Man can repent of his sin. True; men can and must repent of sin, but repentance is not the power of right life, nor is it the cure for sin. Important as it is, it is only the realization of disease; it is the sense of sinfulness. The Reformation began with a controversy about repentance. This was the issue in the dispute about Indulgences. The Church was magnifying repentance as the great cure for sin, and was making the cure easy by its Indulgences. Luther denied that repentance was the cure for sin. He taught that it

was the sense of sin, which man ought never to try to escape from. His first thesis was that the whole life of believers is a repentance. The first need of man is to know himself as a sinner in order that he may seek salvation. The power of life is in salvation, and it comes from God.

2. *Christianity is a doctrine of salvation by redemption.* The Redeemer is Jesus Christ. He is able to redeem because as man He is able to take upon Himself the guilt of human sin, without sinning Himself; and because as God He is able to make His bearing the guilt of mankind effective for the salvation of all. Christ died for all men. So He reconciled mankind to God. For when God could not accept sinful men in their own claims, He accepted Christ in His sacrifice of Himself for men. By His death Christ made an atonement for human guilt and thereby redeemed us, as Luther says in the Catechism, from sin, death and the power of the devil. Here, now, is revealed the power of life, of right life, coming to men in Christ, in whom we have peace with God.

3. *Christianity is a doctrine of salvation by justification.* To justify means to show to be in the right. But sinful man is never in the right before God. He has no righteousness in himself. But when he believes that the holy, divine Christ died for his sins, he perceives that his condemnation has been borne by Christ and that his sins are forgiven by God for Christ's sake. Precious are the words of the fourth article of the Augsburg Confession: "Men are justified freely for Christ's sake through faith, when they believe that they are received into favor and their sins are forgiven for Christ's sake."

Such faith in Christ as the source of salvation and life is, as Luther said, “a living, active thing,” which delights in holiness of living.

4. *Christianity is a doctrine of salvation which includes a doctrine of the means of salvation.* The faith which sees redemption accomplished in Christ and rejoices in holiness, does not come from the natural sinful heart of man. It is given by God, who sends the Holy Spirit to lead men into salvation. The Holy Spirit enlightens, draws and quickens souls to live in the trust of Christ. This He does first of all by the Word of God, which mirrors Christ, the Saviour, to the soul and reveals the love of God in Him. It is a distinctive feature of Lutheran doctrine that it emphasizes the power of the Holy Spirit in the Word of God, so that this Word is the divine means of grace. Jesus Christ also appointed the observance of baptism and of His holy Supper for the forgiveness of sins. The Word of God is in these sacraments, as they are called. Through the power of the divine Word in them, these also are means of grace. Baptism, consisting of water and the Word of God, is the means through which forgiveness is conferred at the beginning of the life of faith. In the Lord's Supper the body and blood of Christ, who died for our sins, are imparted with bread and wine to all who receive this communion as pledges of divine forgiveness; but this forgiveness is accepted only by those who receive the Supper in faith.

5. *Christianity is a doctrine of salvation which includes a doctrine of the institution of salvation.* The Word of God is taught and the sacraments are administered by those who believe in Christ. This



is Christ's will and command. Hence believers in Christ constitute a distinct community or body in the world, designated by the name Church. In this body believers nourish their faith and exercise it in love and good deeds; and through this body others are brought to faith in Christ by means of the Word of God and baptism. The Church fulfills this work of ministration of Word of God and sacraments chiefly through the office of the ministry, to which it calls and ordains men, and which is, therefore, properly described as the office of the means of grace.

6. *Christianity is a doctrine of world salvation.* Not only does the love of God go out to all men. Not only are the benefits of Christ's redemption designed for all men. But the world shall be delivered from the destructive effects of evil in it. The kingdom of God is being established in the world through the Church, and is transforming the life of mankind. In God's own time this process will come to a conclusion and Christ will come again to establish His kingdom in inward and outward perfection. He will sift out and reject the elements refractory to His rule in a final judgment, and glorify His own in a resurrection of the dead and in everlasting life.

7. *Christianity is all that it is because it is a doctrine of the God of salvation.* God is the Father God, and the Redeemer God, and the Sanctifying God. In the divine work of salvation God has revealed Himself as the Father; and as the Son, Jesus Christ, the incarnate God; and as the Holy Spirit, who proceeds from the Father and the Son. As God has revealed Himself, so He is in His eternal being. To designate this threefoldness in unity the

Christian Church uses the name Trinity. The triune God is the God of salvation, who so loved the world as the Father, that He gave His only begotten Son as the Redeemer, that whosoever believeth in Him through the sanctifying Spirit should not perish, but have eternal life.

*Policies of the United Lutheran Church in America.* By policies are meant general attitude in special lines of action. In many circles there is at the present time a disposition to underestimate doctrine and to leave it out of consideration in the pursuit of practical aims. But the United Lutheran Church is governed in its policies primarily by the doctrines it holds. It seeks to enter into no course or combination which will make it appear that it is indifferent to any doctrine of the Word of God. What it has declared in reference to external relationships applies to all its policies, namely, it will co-operate only "in so far as this can be done without surrender of its interpretation of the Gospel, without denial of convictions, and without suppression of its testimony as to what it holds to be the truth." See Minutes of 1920, Washington, page 96.

*Where the policies may be learned.* The policies of the United Lutheran Church may be learned best from its Constitution, Article VI on Objects and Article VIII on Powers, and from its statement of Fundamental Principles as to inner organization and external relationships (Minutes of 1920, Washington, pages 87-100).

*Policy as to internal relations.* The United Lutheran Church does not claim to carry out all the aims and objects of the Church. It respects the rights and responsibilities of congregations and

synods. It exists for certain specified objects, which are enumerated in Article VI of its Constitution. Its internal policy is to restrict itself to these objects, leaving to the synods and congregations what properly belongs to them. The following particulars should be noted. (1) The United Lutheran Church exercises legislative, executive and judicial functions, as provided in its Constitution. See Minutes of 1920, page 88. (2) It, and not synods, conferences or boards, has the power to determine relations with other general bodies, organizations and movements. See Constitution, Article VIII, Section 1. (3) It exercises control over its general boards and committees, although funds for their use must be secured primarily through the synods. "All general plans are to be approved by the United Lutheran Church." See Minutes of 1920, pages 89, 90. (4) The right of autonomy of congregations must not be interfered with. See Constitution, Article III, Sections 3 and 4; Minutes of 1920, page 87. (5) The full authority of synods, except in matters delegated to the general body, must be recognized. See Constitution, Article VIII, Sections 2, 4 and 6. "The synods should regard themselves as the primary agency for promoting and securing the gifts of the congregation to the general benevolent causes of the Church." See Minutes of 1920, page 87. (6) General organizations within the United Lutheran Church must be in harmony with the rights and powers of congregations and synods, and dare not infringe upon them. The United Lutheran Church sustains an advisory relation to the general auxiliary organizations. See Minutes of 1920, pages 89 and 90.

*Policy as to languages.* The United Lutheran Church holds to the principle that "the most effective medium for the interpretation of God's Word is the language best understood by the people to whom the Church ministers." Accordingly it respects the claims of congregations, synods and institutions in the use of other languages than the common language of the country, when necessary, and it offers to assist in making the transition from one language to another. Furthermore, it sanctions the creation of special boards and agencies to care for special linguistic needs. See Minutes of 1920, pages 90-92.

*Policies as to Church union and external organizations and movements.* In consideration of the numerous movements and organizations for Church union and co-operation on foot at this time the United Lutheran Church found it advisable to adopt an elaborate declaration of the principles by which it will be governed in relation to all such undertakings. It is found in the Minutes of 1920, Washington, pages 92-99. Its policies are determined in each case by these principles, which may be briefly summed up under the following heads. (1) The spirit of catholicity shall govern its attitude. (2) Co-operation and union with truly Lutheran bodies are desired. (3) Organic union with other Protestant churches is possible only on the basis of a common confession of faith. (4) Participation in co-operative organizations and movements among Protestant churches is possible only when, or only in so far as, the doctrinal basis of the United Lutheran Church is not thereby compromised; and, moreover, only when the object of the movement can

be approved. In accordance with such principles, stated in detail in the Washington declaration referred to, the United Lutheran Church recognizes the American Bible Society; and it permits its respective boards to stand in relations with such bodies as the Foreign Missions Conference of North America and the Home Missions Council. While declining to unite with the Federal Council of Churches of Christ in America, it has established a "consultative relation" with it, involving co-operation in specified lines of activity.

*Conclusion.* It is not a matter of policy, but of principle that the United Lutheran Church has expressed its disapproval of the affiliation of its pastors and members of its congregations with sects and societies, the religious and other teachings of which endanger the faith of Christians, and warns against them. See Minutes of 1920, page 100.

#### QUESTIONS FOR REVIEW

1. Why has the United Lutheran Church bound itself to creeds?
2. Where is the Word of God to be found?
3. What is the Church's rule of faith and conduct?
4. What attitude towards science prevails in the United Lutheran Church?
5. What is attitude towards modern methods of Bible study?
6. Which are the catholic or ecumenical creeds?
7. How does the United Lutheran Church show the spirit of catholicity?
8. Which is the principal Lutheran confession of faith? Which is the layman's confession?
9. Which are the principal points of Christian doctrine?
10. Why do men need salvation?
11. What has repentance to do with salvation?
12. How is a man redeemed?
13. How is a man justified before God?
14. Which are the means of grace?
15. What is the Church, and what is the function of its ministry?



16. What is the Christian hope for the world?
17. What is the Christian belief about God?
18. What principle governs the policies of the United Lutheran Church?
19. Where may its policies be learned?
20. What is its general policy as to internal relations?
21. What relations does it hold to synods, congregations and auxiliary organizations?
22. What is its policy in regard to languages?
23. What are its chief policies in regard to Church union and external organizations?
24. What is its attitude towards sects and societies that endanger the faith of the Christian?

## CHAPTER IV

### HOW IT IS ORGANIZED FOR ITS WORK

In the previous chapters we have studied the origin of The United Lutheran Church in America, have examined the document which sets forth its governing ideas, its objects and its powers, and have reviewed the principles and policies for which it stands. This organization has work to do, which will be explicitly enlarged upon in the fifth and sixth chapters. It exists to perform that service. In order that it may be well performed, a form of organization exists which every member should understand. Thus only can he carry out his responsible share in the work. We purpose to study that organization in this chapter.

It seems almost unnecessary in these days when the idea of organization is overemphasized to stress the importance and purpose thereof. Nevertheless, we begin with that point. There is first of all a *practical* value in organization. Our Church numbers well over one million souls, each one of whom carries the urgent responsibility to serve men in Christian love unto the earth's remotest bounds. There is no limit to my obligation as a Christian to care for all the need of all men, above all their need of the Gospel. I must never forget that I personally have the world on my soul, even when I enter into association with other Christians in order that we may unitedly aim to perform the glorious task of

our existence. That is the practical reason for organization. Each one of us cannot be everywhere to serve, nor is each one suited for all kinds of service. We need only beware lest when we form an organization our sense of individual responsibility be lost. Everything the Church organization does continues to be my responsibility. The realization of that fact is essential to good membership.

There is, however, also an *ideal* meaning in organization. No man can live by and for himself. To be utterly alone on an island would ultimately drive to madness. We are social beings by nature. The idea of an existence as a hermit, a monk, a nun, in the hope of shutting one's self in from the world and its influences, is both unnatural and impossible. Men are dependent upon one another and must fully recognize the fact. Selfishness, in its myriad forms, is simply the foolish effort to be independent of God and men, to live by and for one's self. It is the root of all sin.

Because of these things the history of mankind consists of one long effort to establish and to maintain bonds of fellowship among men. Organizations of every possible description have been formed, including the organization of nations. All of them have ultimately failed to make the bonds of human fellowship permanent. Even the constant emphasis we hear upon the brotherhood of mankind, true as the idea is, accomplishes little. The brotherhood fails to be realized, simply because all of these organizations possess no power to overcome and change that selfishness of human hearts referred to above. It is only through such a change that unity

among men, true brotherhood, can come to be and to endure. This it is which Christ accomplishes when He unselfishly dies for the selfishness, the sin, of men; when He then changes and wins their hearts to love for Himself; when He then leads them, out of love for Him, to love one another; when He thus finally welds them into that unity, that fellowship, which is His Church. This unity of Christians, though unseen, is real and enduring. There is one body, of which He is the head; one temple, of which He is the corner-stone. It is a consequence of all that we have thus seen that wherever Christians establish an earthly organization, which they call their Church, they will aim to make it be a true expression of that perfect inner fellowship of men in Christ. This is exactly what the constitution of the United Lutheran Church in America declares to be an important object of the organization (See Constitution, Article VI, Section 3), "to express outwardly the spiritual unity of Lutheran congregations and synods." This is the ideal reason for organization, with the mention of which the previous paragraph began. How wonderfully winsome our goal becomes in organizing our Church when we try to measure the thought that we wish thereby to give visible expression to the actual, inner unity of Christians in Christ. How many applications of the idea could be made to all our thoughts about our Church and to all our actions for our Church. Try to think of some of those applications.

It is in complete harmony with what has been stated above concerning the importance and purpose of organization when we point out that the organization of our Church is a *representative* one. We

are established as a republic. Indeed, we find a full parallel with the governments of the United States and of Canada. The congregations are united into constituent synods, which in their boundaries are often the same as the states of the United States or the provinces of Canada. These synods are constituted in their meetings by the sending of representatives from the congregations, consisting of the pastor and a layman. The relationship of congregations and synods will be more fully treated in the last chapter. We stop here, therefore, only to say that whatever a synod does constitutionally has been done by the congregations themselves, since the representatives of the latter did it. The congregations should be prayerfully concerned for what these representatives of theirs have planned, since they are thereby committed to the plans. These constituent synods are united into one United Lutheran Church in America, as the states of the United States or the provinces of Canada together form one government. Here, again, the representative idea prevails, for in accordance with its size each synod sends a number of delegates, divided equally between ministers and laymen, to the conventions of The United Lutheran Church in America. It is thus the congregations themselves which form The United Lutheran Church in America and are represented in it, inasmuch as they send their representatives through an election held by their synods. Whatever is constitutionally enacted by The United Lutheran Church in America is done by the congregations, because it is done by their representatives; they are, therefore, committed to it. The congregations have united in synods, delegating to the latter some of



the work which Christ expects all Christians and all congregations to do. A portion of the work which can better be done by a larger organization, the synods have in turn delegated to The United Lutheran Church in America. Always it is the work of the congregations which is thus committed and, indeed, the work of every Christian in the congregations.

As Christians we may, therefore, gladly recognize how through our representatives we are busy in work for Christ even when we are asleep. As the sun successively rises on one country after another around the world, men and women are rising from their beds, as our representatives, to do your and my Christian service. You and I are meeting the immigrants as they land, following the students to their schools, going into the institutions of mercy to visit in Christ's name, teaching those who are to be our pastors and deaconesses, writing the Church papers and books that are issued, and doing all the other work we have together committed to The United Lutheran Church in America. That is representative organization. Truly my life is bound up with the lives of many Christians. Truly my congregation is united with thousands of others. My Christian fellowship is infinitely wider than merely the circle of my congregation. The five cents or the five dollars which I place each Sunday in the benevolent side of the duplex envelope is systematically divided up so as to cover the whole world. Very earnestly must my heart enter into all the petitions of the general prayer in the Service on the Lord's Day, as that prayer is prayed in the thousands of our congregations on the same day,

for all of us are unitedly praying for all the work we are doing together through our representatives.

Since we have just enlarged upon the representative character of our organization, it may be worth our while to stop briefly and consider the possibility of too great a centralization of power in our Church. We hear of this danger frequently in all organizations, even in republican national governments. For example, the United States fought a bitter, horrible civil war over the question of state rights, the issue being as to the extent of the authority of the national government over against the authority of state government. Likewise within a state one often hears the complaints of some city demanding "home rule" and insisting that the state is improperly interfering with the rights and liberties of the city. So, also, in the United Lutheran Church questions may arise as to the authority of the Church's organization over against the synod's organization, and as to the synods in relation to the "home rule" of the congregations.

Without doubt centralization of power can be genuinely dangerous to the spiritual life of the Church. This would be true if the Church should begin to develop elaborate prescriptions to the congregations as to their methods of work, their organized societies and activities, and other details of operation. The congregational life of the Church would thus become standardized. Wherever one traveled each congregation would be found to be a complete copy of all other congregations. Such a method would, of course, make the work of pastors and congregations easier, since everything would be prescribed for them. The vital mistake therein is

that it presumes the problems and possibilities of congregations to be in all respects the same. As a matter of fact, these often differ and cannot be solved by the same methods. Congregations possess inherent individuality, which demands the consecrated and intense study of pastor and people. The many solutions of individual problems are added wealth for the Church as a whole.

The danger of centralization gives no evidence of existence in our Church at present. There is, for instance, no monotonous sameness about our congregations. Some have believed that we possess too exaggerated an individualism in that respect. They point out that congregations are not mindful of the proper authority which they have freely surrendered to the synods and The United Lutheran Church in America, whereas they should naturally be loyal to this representative organization they have themselves established. Congregations should not proceed along their own ways, altogether unmindful of the other Christians in other congregations with whom they have freely associated themselves on the understanding that all would follow in certain matters as may be agreed by the common representatives when meeting as a synod. We have, however, sure protection against dangerous centralization if congregations will simply be watchful that synods do not go beyond the constitutional agreements, and if synods will be careful that The United Lutheran Church in America does not go beyond its constitutional objects and powers. Furthermore, in an established Commission of Adjudication we possess a judicial check upon any dangerous tendency.

We are now prepared to see how this representative organization, the United Lutheran Church, proceeds further to be organized. Once every two years the representatives of all the congregations, as chosen by the various synods, meet in a convention, which usually lasts about ten days. This meeting is, so to speak, our congress, our parliament. Here reports and recommendations are received from all the departments of the Church, and all decisions are arrived at concerning matters which the congregations have handed over to the Church. It is a *legislative* gathering, and when it adjourns no further or new legislation of importance can be adopted by any of the departments of the Church. For two years all the operations are determined by the actions of the last convention, and naturally also by the established constitution and by-laws.

However, the United Lutheran Church does not cease to exist when a convention adjourns any more than a nation ceases to exist when its congress or parliament adjourns. We have stated that various departments report to the conventions. These departments are elected as to their membership at the conventions. What these departments are will be considered later in this chapter and in succeeding chapters. Likewise a general Executive Board and three officers of the Church are elected, a President, Secretary and Treasurer. All of these, including the officers, execute, carry out, the decisions of the conventions. They are our *executive* agencies. It is necessary to add that the conventions, furthermore, elect the Commission of Adjudication, which possesses *judicial* powers for the determination of special difficulties and contentions, as prescribed in

the constitution. Thus, as in any government, our Church possesses its legislative, executive and judicial forms of functioning.

There is, however, one more form of organization in the Church which must be considered before the entire method of operation is understood. In the nation one finds in addition to legislatures and executive departments and courts also general organizations of individuals with special interests. For instance, the teachers of the nation form powerful educational associations. Similarly one finds the farmers, the laborers, the bankers, and others strongly organized and all doing the work of the nation. These organizations are often legally incorporated and may, of course, do nothing contrary to the organized government. They are not directly a part of the government, but possess important guiding influence and when truly conceived are supporters of the government. Thus also very early in the history of the Christian Church tendencies developed which soon led to the establishment of the great orders of monks and nuns. They were not directly a part of the organization of the Church, but were recognized, and became powerfully influential. It is probably true that the Jesuit Order controls the Roman Catholic Church today. In Protestantism, also, there have always been various forms of associations, recognized by the Church, and more or less directly forming a part of the organization. In America today these have taken the form of men's, women's and young people's societies. Thus we have our Brotherhoods, Laymen's Movements, Women's Missionary Societies and Luther Leagues.



Questions are sometimes asked as to the desirability of such forms of organization. It is said, for instance, that the entire Church and not merely the women should be recognized as a missionary society. However, such associations are recognized by us as desirable and, when rightly established, are a great blessing. The important fact to be emphasized in their existence is that they shall so operate as primarily to render the congregations more efficient. In this their possibilities are great and are to be worked out steadily in conjunction with the synods. Emphasis should not be laid upon them as great general and national bodies. Stress upon that side of their existence might prove detrimental to the interests of all the other forms of organization we possess. It would, furthermore, seem to be the creation of something alongside of the Church in the form of a great men's church, women's church or young people's church. In this respect our societies have carefully guarded themselves.

We may now give the remainder of this chapter, and indeed the next two chapters, to a consideration of the departments of work previously referred to, which The United Lutheran Church in America possesses. Since there are many activities which the thousands of congregations are carrying on in this united organization, it is necessary that departments be established if the work is to be efficient. They are similar to the departments of national governments, State Department, War Department, etc. They are called boards, committees or commissions. All of them have a threefold sphere or responsibility. 1, Pioneer. They are to examine the possibilities for work of the special kind assigned to them, studying

constantly the opportunities. Policies and methods are to be determined, which are then recommended to the conventions for approval. 2, Educational. What they see and learn must be made plain to the congregations. Careful plans must be devised to educate the entire membership. 3, Executive. With the funds provided by the congregations they are to administer the work which has been planned and approved.

The establishment of departments for special work brings with it several problems or necessities. For instance, there must be one department which can co-ordinate the work of all other departments between the conventions, which can care for all work not specifically given to any department, and which can represent the Church as a whole in the interim. Such a department we have in the above-mentioned Executive Board, of which the three officers of the Church are members and of which they are also the officials.

A second problem is as to the number of departments of work the Church should have. Circumstances largely control this, new departments being created as new opportunities and needs arise. Likewise some committees, for instance, have only a temporary purpose and the necessity for others disappears. So that some changes in this respect are constant. The Church can readily make such changes, since an examination of its constitution reveals that only the Executive Board and the Commission of Adjudication are named therein. All other departments are named only in the by-laws, which can be amended at any convention of the Church.

There exists, however, a scriptural determination as to the fundamental divisions of the Church's work. Our Lord Himself has given us clear indications of that work and of its prime divisions. In many places in the New Testament there are summary statements of what Christ did and of what His followers are asked to do after Him. For instance, we read in Matthew 4:23: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matthew 9:35: "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." Preaching, teaching, healing. Frequently any two of these three are mentioned in combination. His commissions to the Church (consult Matthew 28:19-20; Mark 16:15-18) include the same elements of evangelizing, teaching and deeds of mercy. All of His activity consisted in proclaiming the kingdom and its good news, in teaching all who came, in going about doing good. That activity found its climax in the death and resurrection, which is the very center of all true preaching, which contains wisdom for eternal study and teaching, which constitutes His greatest act of loving service. Ascended, His Spirit stirs in the heart of every Christian, of every congregation, of His whole Church the unquenchable desire for the missionary or evangelistic task, for the teaching of the faith, for works of serving love to suffering mankind. Here, then, is the Church's task. Here are the divisions of her work, whereby she reveals the true Christ,

confesses her faith, develops congregational life. The task, with its divisions, may be graphically pictured in very simple statement. Through baptism and the preaching of the Word human lives are evangelized, gathered within the Church. That is first. Gathered thus, the Church teaches them all the counsel of God. Then, however, they are all to go forth once more, their walk and conversation full of deeds of unselfish, serving love, done for Jesus' sake. Gathering men, educating them, sending them out in love. Saving, studying, serving.

Whether the number of departments in the Church's work be few or many the above division must be recognized. The following chapters will reveal how clearly this has been done by us. Furthermore, the Church must recognize the high importance of all three divisions. It must not be permitted that any one of the three be minimized or be unduly exalted above the others. The Church as a whole must not do it nor permit any of its agencies to do it. Even in the organization of the congregations this threefold division of the Church's work must be recognized. The works of evangelizing, teaching and loving service must receive fullest attention there. May we not properly say that a congregation of ordinarily large membership really needs three directors. In addition to the pastor, who is naturally head over all the work and who will especially direct evangelistic efforts, there should also be, under him, a teacher (educational director) for the educational work and a parish deaconess or other parish worker for guidance of the work of serving love. Such a congregation's failure to feel the need of these would seem to indicate a failure to

recognize the congregation's whole task. These leaders are naturally to be guides and inspirers only, not to do the congregation's own work.

### QUESTIONS

1. What is the practical reason for organization?
2. What is the ideal reason for organization?
3. Explain the representative organization of our Church.
4. Name some inspiring suggestions which arise from this representative idea.
5. What is the danger to the Church's spiritual life from too great centralization of power?
6. Distinguish between the legislative, executive and judicial functions of the Church.
7. Explain the value of our men's, women's and young people's societies.
8. Describe the three responsibilities of the boards of the Church?
9. What responsibilities are laid upon the Executive Board?
10. How did Christ divide the work of the Church?



## CHAPTER V

### WHAT ITS WORK IS

The Church is not an aggregation of things without life; nor is it simply an association or society; it is a body of which Christ is the Head and those who believe in Him the members. Consisting as it does of many members united in the living Head and having their life in Him, the Church is a body of life.

The Church lives. The life which it lives it lives by the faith of the Son of God who loved it and gave Himself for it. There is one Lord and one faith; and it is just as true of the Church that it lives by its faith in Jesus Christ the Lord as it is of the individual Christian. That the Church believes in Jesus Christ is at the same time also evidence that it lives.

The Church rejoices in its faith and in the blessings which its faith receives. It is sure that the like faith will bring equal joy and blessing to all who hear and believe. It is not ashamed, therefore, to confess its faith. On the other hand, it joyfully proclaims that which it believes and whereby it lives. It seeks, in accordance with the Lord's command and with the same love wherewith He loved the world, to make the Gospel known "for obedience to the faith among all nations."

The Church takes unto itself a form of external organization. (See Chapter IV.) This is an expression of its life. It organizes into congregations,

synods and general bodies, such as The United Lutheran Church in America with its constituent Synods, numbering at present thirty-five. This it does for the sake of greater efficiency in maintaining and promoting the pure faith of the Gospel, in carrying out the will of the Lord in establishing the Church and committing to it the Word and sacraments. It does this also prompted by that love which is the fruit of the Spirit and by the desire of believers to work together for the glory of Christ, for their own edification and for the salvation and service of mankind.

The living Church acts in manifold endeavor to fulfil the Lord's will. Its activities may be reduced to a threefold classification, according as they are, chiefly missionary, educational or merciful. It is impossible, however, to distinguish between these several spheres of activity in such a way that one of them shall not have much in common with the others. The aim of all is the blessed life for the largest number to the glory of God.

## I. THE MISSIONARY WORK

Missionary work rightly understood is the primary Christian duty in relation to the world. It is the life work of the Church on earth, the work which it must do if it would live and as long as it lives.

1. *The Idea.* Fundamentally the missionary idea of the Church is that of telling abroad the good news of salvation through Jesus Christ. This is to evangelize, a Greek word which came into the English through the Latin mouth and which means,

in whatsoever tongue, to bring good tidings to. The English equivalent, though rarely used, is *gospelize*.

The missionary idea involves further the ingathering of souls into the Church of Christ and the ministration of Word and sacrament to the end that they may be built up steadfast, strong and complete in the faith and in the life.

The carrying out of the missionary idea of propagating the knowledge of Christ and of His Gospel involves also expression.

This takes many forms, and first of all in speech or language. The medium of evangelization is the spoken and the written word. Therefore, the first task of the missionary is to learn the language of the people to whom he is sent. Then, if they have no written language, he must give them one, so that they may read and thus enlarge their knowledge of Christian truth and extend the truth to others.

The missionary idea finds expression also in Christian education. This is as necessary in the foreign as in the home fields, and it is the same in both with the necessary modifications. See Outline, II.

Inasmuch as the missionary idea aims at nothing short of a Christian society instinct with the spirit of the Master, and serving in His Name, it expresses itself by providing for the relief of suffering and need wherever found and for the promotion of the social welfare. This includes the care of the poor, of orphans, defectives, the aged and the like; the providing of homes, food, clothing, medicines and other supplies where needed; also provision for the advancement of the people in general education, in

industry, in the various crafts, in pure arts and in all useful knowledge. See Outline, II, 2 a (2), and III.

2. *The Scope.* The Lord defined the scope of the Church's missionary task when He said, "Go ye into all the world and preach the Gospel to every creature."

It is customary to speak of Home Missions and Foreign Missions, and though the distinction is not clear and adequate it serves in a general way to distinguish between our missionary operations within the territory of the United States and Canada and the work which we are doing outside of those countries, especially in non-Christian lands. The work in Canada must be regarded as Home Mission work, both because it is concerned with Christian populations and because the United Lutheran Church came into being with dimensions which embraced Canada. See Outline 1, 2, a and b, and Chapter VI.

3. *The Method.* The method of the Church in establishing and carrying on its missionary work does not differ essentially from that which it employs in countries and places where the Church is established. It dispenses the means of grace, preaches the Word and administers the sacraments which were given as the means unto salvation. This the Church does through ordained missionaries.

Qualified unordained helpers are used in the educational work; for wherever the Church is planted schools become necessary. This is true in every field, whether home or foreign. The schools, excepting the theological, conform in the main to the

educational system of the country, but afford the additional advantage of Christian instruction.

In order to marshal the whole of its strength for the missionary task and to conduct the work more intelligently and efficiently the Church has established certain boards; for the work of Foreign Missions it has board 3. For its home mission operations it has boards 4, 5, 6, 7 and 8. See List. The Women's Missionary Societies, general, synodical and local, exist for the same purpose and form a powerful auxiliary force.

By means of these and other agencies the Church keeps in constant touch with the field and also instructs and informs the people and seeks their whole-hearted support. Chapters VI and VII contain much matter relevant to this section.

## II. THE EDUCATIONAL WORK

The Church must educate. This has ever been regarded as necessary, and in the work of education the Church has always been a pioneer. It has been its policy to establish schools where there were none, and where others have led the way the Church has, until comparatively recent times, wielded a controlling influence upon the course of education.

1. *The Idea.* Education as fostered and carried on by the Church must be Christian. It must differ from a purely secular education in some important way, and must offer something which is better; otherwise the schools of the Church would have no just and prior claim to the patronage and support of the people, and their very existence would no longer be a matter of special concern.



Christian education requires not only that there be Christian teachers, men and women who walk in the way of faith and are able to sympathize with youth and guide it to the true light; not only that the Church with its ministries and associations must be an ever-present, watchful and kindly participant in the work, but there must be something in the very concept which differentiates it from education in general. If education is a complex idea we add something to the complex when we speak of Christian education. We mean an education which begins and proceeds with the constant recognition of the truth as revealed in Holy Scripture and as divinely given for fulness and beauty of life in time and in eternity. This education never forgets God. To it the child or youth is an immortal being made in the image of God. In reality, as it knows itself and is known by others, this handiwork of God falls far short of likeness to Him who made it. Herein is sin, and to this Christian education cannot be blind. Neither can it ever lose sight of Jesus Christ the Saviour of sinners and of all that He has done and given for our salvation. The Bible is treated reverently in the spirit of faith and not of trifling criticism.

In Christian education these things must enter constantly as life-giving and molding influences and nothing must be allowed to displace or obscure them. This is the differential characteristic which gives it distinctive value. Christian education is always positive and constructive in regard to faith, right and duty.

These things being properly attended to it despises or neglects nothing that contributes to the



"Suffer the Little Children to Come Unto Me, and Forbid Them Not: For of Such is the Kingdom of Heaven"



CHRIST AND THE EVANGELISTS

full development of mind and body, to an adequate preparation for a right enjoyment of life and for fullest service in all of life's relations. It is a fitting and perfecting process which seeks to rear the whole man for the whole of life and all that it means. II Tim. 3:17.

2. *Scope*; and 3. *Method*. As regards the scope and method of Christian education a reference to the accompanying Outline will suffice. A careful study of the Outline, II, 2 and 3, will show to what a surprising extent the work of the Church is educational and will open to view the wide and varied field for lay activity in the Church.

### III. THE MERCIFUL WORK

From the life of Jesus we learn that mercy must be an ever-present and active quality of those who would be His followers. Mercy showed itself in all of His works. As for His teaching we need only recall the Parable of the Good Samaritan. Turn to the tenth chapter of Luke and read it, beginning at verse 25.

Christian literature and art have ever lent themselves largely to the exaltation of mercy; and the finest products of organized Christianity are its institutions and other agencies for the manifold work of mercy.

1. *The Idea*. Mercy is more than an emotional experience. It is more than mere sympathy. It is not tearful; it is glad eyed, and that because it is doing something for the relief of suffering or for the help of somebody in need.

First of all, it is the response of heart and hand, voice, eye and purse to the appeal of physical destitution and bodily distress. It is drawn to the needy, the helpless, the friendless, the down-and-out. It reaches out to them the helping hand, relieves immediate needs and provides, where possible, for self-help. However, if done in the Christian spirit, the ministry of mercy looks deeper and further than physical and temporal well-being. By its kindness and sympathy it seeks to lead to Jesus and to the life that men find in Him. It is one way of lifting up Christ before the world, and a most effective way.

2. *Scope*; and 3. *Method*. Where and how the ministry of mercy is carried on is indicated clearly enough, though not exhaustively, in the Outline, III, 2 and 3. In studying this outline each sub-topic should lead to careful inquiry as to existing needs and opportunities and what is being done and ought to be done to meet these needs.

## OUTLINE

### I. THE MISSIONARY WORK

#### 1. *The Idea*

- |                                     |   |                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|-------------------------------------|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a. What it denotes:<br>Propagation. | { | Evangelization<br>Ingathering<br>Upbuilding                                                                                                                                                                                                                                                                                                                                                                                                         |
| b. What it connotes:<br>Expression. | { | <div style="display: inline-block; vertical-align: middle;">           Language<br/>           Christian Education (II)         </div> <div style="display: inline-block; vertical-align: middle; margin-left: 20px;">           {           <div style="display: inline-block; vertical-align: middle;">             Care of Poor, Orphans, Defectives, Aged, etc.<br/>             Homes, Food, Clothing, Medicines, etc.           </div> </div> |
|                                     | { | Relief Work (III)<br>Uplift Work (II.2 (a) 2). General enlightenment, Industry, Arts, Crafts, etc.                                                                                                                                                                                                                                                                                                                                                  |



2. *The Scope—The World*

- a. Home Missions. { Here are to be included the established Churches, Home Mission points. The language problem is involved. For this work we have Boards 4, 5, 6, 7, 8 and Committee 4.\*
- b. Foreign Missions. { The fields entered: Africa, China, India, Japan and South America.  
Assistance to the German Missions in India and other countries.  
Fields that are calling: Russia and other countries.  
For this work we have Board No. 3.

3. *The Method*

- a. By Ministration of Word and Sacraments. { This is fundamental; includes stated and special services, personal evangelism, etc. See I.1.a.
- b. By Teaching. { In the Schools of the Church.  
In Societies (Women's Missionary, Junior Missionary, Luther Leagues, Study Classes, Publications, etc.).  
In the Home.
- c. By Organization. { Missionary Societies: Local, synodical, general.  
These should seek to embrace the entire Church membership.  
Boards, Committees, etc. These are to study the fields and direct the work.  
We have Boards Nos. 3, 4, 5, 6, 7, 8 and Committees Nos. 6, 9, 11.

## II. THE EDUCATIONAL WORK

1. *The Idea*

- a. Evangelical: Starts with the recognition of sin, the atonement, means of grace (Baptism, Word, Sacrament of the Altar).

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\* NOTE.—The numbers of Boards and Committees correspond with those of the lists on page 170. Where Boards and Committees are referred to more than once, the last reference gives all that are of a distinctively missionary character. The other references show their special place in the scheme. This remark applies to all parts of the Outline, I, II, and III.

- b. Didactic, corrective training. { Embracing all of the human faculties and all of life's relations; a fitting and perfecting process. 2 Tim. 3: 16, 17.

## 2. The Scope

- a. Whom does it embrace? {
- 1. The entire Church membership. {
    - The Individual. {
      - Child
      - Youth
      - Adult
      - Aged
    - The Group. {
      - Family or Home.
      - The Church School.
      - The Congregation.
      - Other Groups.
  - 2. The general public. {
    - Moral and Social Uplift (See I, 1, b). Committee 10.
    - Industrial Reform, Committee 10.

- b. What does it seek to accomplish? {
- Along with a general education it seeks:
  - 1. To build up in the faith; instruct, confirm, establish.
  - 2. To promote the devotional life. Committees Nos. 2, 3, 12.
  - 3. To enlist and train workers, and to locate them.
  - 4. To keep records, promote knowledge of Church's history, activities, biography, statistics, etc., etc. Secretaries and Boards, 9, 11; Committees 14, 16, 17; Special Societies.

## 3. The Method

- a. By Local Agencies. {
- 1. The Parental Office.
  - 2. The Parish Schools.
  - 3. The Catechetical Class.
  - 4. The Church Service.
  - 5. Group Meetings, Societies, etc. Committees 7, 8.
  - 6. Publications (Publicity), Art, Music, etc. Board 11; Committees 3, 12, 13.

- |                                      |   |                                                                                                                                                                                                                                      |
|--------------------------------------|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| b. By Specializing Agencies.         | { | 1. For training lay teachers, officers and workers the agencies are study classes, Colleges, Bible and Training Schools, Deaconess Institutions, etc.                                                                                |
|                                      |   | 2. For training Pastors the agencies are Colleges, Theological Seminaries, etc.                                                                                                                                                      |
| c. By General Boards and Committees. | { | For such work we have Boards Nos. 9, 10, 11, 13, 16 and Committees 1, 2, 3, 5, 7, 8, 12, 13, 14, 16, 17. The Department of Stewardship and Benevolence and the Executive Committee of the Laymen's Movement; Special Societies, etc. |
|                                      |   |                                                                                                                                                                                                                                      |

### III. THE MERCIFUL WORK

#### 1. *The Idea*

To show the compassion of Christ in deeds as well as in words; it reaches the bodies as well as the souls of men.

#### 2. *The Scope*

- |                   |   |                                                               |
|-------------------|---|---------------------------------------------------------------|
| a. Local.         | { | 1. In the Congregation.                                       |
|                   |   | 2. In the Community.                                          |
|                   |   | 3. In Hospitals and Asylums.                                  |
|                   |   | 4. In Prisons and Reformatories.                              |
| b. Institutional. | { | 1. In Orphanages                                              |
|                   |   | 2. In Homes for the Aged, etc.                                |
|                   |   | 3. In Homes for Epileptics.                                   |
|                   |   | 4. In State Institutions for Deaf, Dumb, Blind, etc.          |
| c. Special.       | { | 1. Immigrants and Seamen's Missions.                          |
|                   |   | 2. Ministerial Relief.                                        |
|                   |   | 3. In stricken districts and countries.                       |
|                   |   | European Relief, Near East Relief, China Famine and the like. |

#### 3. *The Method*

- a. Through individual ministries (local).
- b. By Congregational and City Organizations.
- c. Synodical Organizations or Committees.

- d. General Boards, etc. { Inner Mission Board, No. 10.  
Board of Ministerial Relief, No. 12.  
Board of Deaconess Work, No. 14.  
National Lutheran Home for the Aged, No. 15.  
National Lutheran Council, No. 18.

For the whole work of the Church (I, II and III) we have the Constituent Synods and The United Lutheran Church in America.

So far nothing has been said in the Chapter or in the Outline concerning finance, which also belongs to the work of the Church in all departments. The plan presented below was prepared by the Treasurer of the United Lutheran Church and is used here with his consent.

### THE FINANCIAL PLAN

For two reasons money is an essential in all Christian enterprise:

Without it there can be no support of pastors and missionaries, no building of churches nor printing of Bibles and other religious literature. It is needed to give material expression to the love of God in the heart of man.

For these reasons the United Lutheran Church has done no more than its duty in developing and providing the best financial system anywhere to be found. It contains the elements necessary in such a system:

Simplicity of Method,  
Directness of Application,  
Automatic in Operation.

It means that our people in obedience to the last command of our Lord, and realizing the responsibility of their stewardship, assume the program of the missionary, educational and merciful work authorized by their delegates at the biennial conven-

tion of the Church and provide the money needed in accordance with

## THE PLAN

(1) An annual every-member canvass by devoted laymen in every congregation of the Church with (2) A distribution of weekly duplex envelopes to provide separately for "Local Expenses" and "Benevolences" and (3) A pledge by every member to contribute weekly an honest portion of his income to the Lord's work. (4) The "Benevolences" are remitted monthly by the treasurer of the congregation to the treasurer of synod in order that (5) the synodical treasurer may in turn send it monthly to the treasurer of the United Lutheran Church for (6) distribution to our boards on the basis agreed by the Church in order that our missionaries at home and in remote parts of the world may be paid monthly and all other expenses be promptly met.

Every member of the United Lutheran Church will do his part if he is

Honest toward God,  
Loyal to his Church,  
and  
Loves his fellow man.

Under this plan the money for the Lord's business is collected without expense and should be available as needed.

It must be remembered that the apportionment represents only the minimum amount that should be forthcoming from each synod and congregation toward the Budget of our Church and that our real response should be in proportion to our blessings.



The apportionment should never be regarded as a standard of duty in the matter of giving. It determines nothing in answer to the question how much one ought to give. It may exceed the ability and, therefore, the duty of one, and fall far below that of another. Christian giving, in fact, comes to its genuine expression not so much in giving an amount which another says one ought to give as in giving largely enough that in the giving joy and gratitude may come to full maturity. The Church must plan its work at least a year in advance; in its plans it must consider the question of expense. The apportionment informs the membership of the Church as to the minimum of money necessary to carry out the plans as made. This applies to the congregations, the synods and the boards of the United Lutheran Church. The apportionment becomes an obligation upon synods and congregations when accepted by their representatives in convention. Such acceptance in convention amounts to a covenant between all concerned to work together to raise the full amount. Each synod, congregation and member must, therefore, settle in prayer to God the question of responsibility for the fulfillment of this covenant and the faithful discharge of the stewardship.

#### QUESTIONS

1. How does the Church live and in what ways does it express its life?
2. To what threefold classification may the activities of the Church be reduced?
3. What is the fundamental missionary idea?
4. What other things are involved in the carrying out of the missionary idea?
5. Where are the mission fields of the United Lutheran Church?  
(See Outline I.)

6. What can you say of the method of carrying out the missionary idea?

7. What has been the policy of the Church in regard to education?

8. What elements are involved in Christian education?

9. What can you say of the scope and method of Christian education? (See Outline II.)

10. Where do we find example and inspiration for the ministry of mercy?

11. How is mercy characterized and what ends does it seek?

12. Where and how is the ministry of mercy carried on? (See Outline III.)

13. Are you helping to the best of your ability in financial support of the Church's work?

## CHAPTER VI

### HOW ITS WORK IS DONE

When our Lord Jesus Christ says, "Go ye into all the world and make disciples of all nations," He means that every one of his followers should share in the work of fulfilling His command. The common Christian obligation involved is most effectively performed by co-operation. It would be impractical, not to say disorderly, for each Christian to undertake to do missionary work independently of all others. This is equally true of benevolent and educational work.

There are times and places for individual Christian effort, but for the sake of properly co-ordinated, combined and effective work the Church has organized and maintains a number of boards and committees. It seeks in this way to relate individual and congregational activity in obedience to Christ's command to the work of the entire Church.

Including the Executive Board, the Commission of Adjudication and the Executive Committee of the Laymen's Movement, The United Lutheran Church in America has organized its manifold activity under the direction of seventeen boards. There are also numerous standing committees, each having a more or less specific task.

The recital of the work of the United Lutheran Church in America given in this chapter is intended not only to inform the student, but also to develop

a truer and keener sense of the joint obligation in which each member of the Church must share in the fullest possible measure by personal service, by contribution of money and by helping in the concert of prayer.

## I. MISSION WORK

### *A. Foreign*

For the administration of its foreign mission work the United Lutheran Church has a Board of Foreign Missions, composed of twenty-one members, thirteen of whom are ministers. With these are associated three representatives of the Augustana Synod and two of the United Danish Church as co-operating members, and two advisory members of the Women's Missionary Society. The executive functions of the board are committed to general secretaries.

The work of foreign missions is done in remote lands, in different languages, among diverse peoples. The scope of operations is extensive not only as related to geography, but also as to its character, including the formation and conduct of churches, schools of all kinds and grades, hospitals and dispensaries, industries and industrial training, institutions of mercy, book stores, printeries and the production of literature translated and original. Attention must be given also to building operations, foreign exchange, negotiations with governments, preparation of missionaries and a mass of details relating to both home and foreign administration.

At the bimonthly meetings of the Board of Foreign Missions the docket includes numerous items

and comprehends phases of Christian activity which in America are distributed among the other sixteen boards of the Church.

At the home base, as well as in the foreign fields, the conduct of missions in non-Christian lands calls for expert knowledge, constant application and whole-hearted consecration. For the more efficient conduct of its business the board is divided into committees representing the various mission fields and home departments, and each general secretary conducts the correspondence of the departments assigned to him. Each secretary in the office of the Lutheran Foreign Missions House in Baltimore consults the other secretaries in person or in cabinet and submits his conclusions with the approval of his colleagues to the proper committee, and through it to the board for final disposition. Thus, every important action passes through several stages of consideration and must have behind it the approval of at least a majority of the members of the board.

The foreign missions of The United Lutheran Church in America are located in the Madras Presidency, South India; in China, Japan, Liberia, West Africa; in British Guiana and Argentine, South America. For a description of these fields and the people who inhabit them, other books, pamphlets and the board's magazines should be consulted; but the names of the non-Christian peoples to whom our foreign missionaries are preaching the Gospel should be known by heart: the Telugus and Oriyas in South India, the Chinese, the Japanese, the Kpeles in Liberia, Africa, and the Arawak Indians in British Guiana, South America. The inhabitants of Buenos Aires, whom our missionaries are seeking



to reach with the open Bible, are Spanish-speaking Argentines.

The roster of our foreign missionaries includes the names of 175 men and women, of whom 58 are wives of missionaries. Sixty per cent. or 105 of these are serving in the fields of our India Mission, 34 are in Japan, 30 in Liberia, 3 in Buenos Aires and 2 in New Amsterdam, South America. To this working missionary force must be added the native pastors and workers of all grades in our mission fields, numbering over three thousand, of whom thirty are ordained native pastors. The largest number are in the India Mission, as follows: 20 pastors, 2133 men, 1308 women. In the other missions the education of native workers is assuming an increasingly important place in the program of mission effort.

It is a source of encouragement that each year there is a gratifying increase in the number of Christians in our foreign fields. In India the net increase in membership during the year 1922 was 4136, and the entire Lutheran community in the Guntur and Rajahmundry fields now numbers nearly 100,000. These figures do not include the Jeypore field, formerly the Breklum Mission, for which we have assumed full responsibility until a part or all of this field can be returned to its original patron, the Schleswig-Holstein Missionary Society of Germany.

In India and Japan organized native churches are rapidly developing, and the problems of their organization and of relations to the organized Missions and to the Church at home are pressing for a solution. However, the day is probably far distant

when we shall have in any of our fields a self-supporting, self-governing and self-propagating native Church.

The Board of Foreign Missions calls and commissions those who desire to become missionaries and who are found to have the necessary qualifications. It pays their traveling expenses and furnishes salary and allowances sufficient for the maintenance of good health and efficient service.

Every seven years the men in India, Japan and Argentine, and every five years the women in these fields may return to America on furlough. For Liberia the term of service in the field has been shortened to twenty-seven months. Missionaries use their furlough periods for rest and recuperation, for further preparation and for renewed contacts with the home Church.

The cultivation of the home base by the Board of Foreign Missions is carried on through correspondence, literature and the work of the secretaries and of missionaries on furlough. The United Lutheran Church has set apart the Epiphany season of the Church Year as the time for intensive foreign missionary education and effort, culminating in Foreign Mission Day. The magazines of the board, *The Foreign Missionary* in English and *Der Missionsbote* in German, published monthly, keep the home Church in constant touch with the foreign work and workers. The annual report and other published literature furnish needed informational and inspirational reading material. But in the last analysis the pastor in the congregation, Sunday School and societies is the most influential and in-

dispensable factor in the development of missionary interest and effort.

While The United Lutheran Church in America is undoubtedly forging ahead in its foreign mission work, the needs of the work abroad are increasing so rapidly that the advance does by no means keep pace with the requirements. The total income of the board slightly exceeds \$700,000 a year, of which about one-half is provided by apportionments, one-fifth by the Women's Missionary Society and the rest by contributions for special objects, such as foreign mission pastors, proteges, annuities, bequests and special funds like the Foreign Mission Forward Fund.

It should be noted in this connection that the Women's Missionary Society has assumed entire financial responsibility for all women's work in our foreign fields, recommends women candidates to the Board of Foreign Missions and is an indispensable force in the Church for the cultivation of foreign mission interest and endeavor.

The Foreign Mission expenditures reveal many interesting facts. Fifty-seven per cent. of the money sent abroad goes to India, almost 10 per cent. to Africa, 27 per cent. to Japan and the rest to South America. Only 6 per cent. of the entire expenditure is used for administration and publicity. Thirty-one dollars and twenty-one cents out of every one hundred dollars paid on apportionment to the entire budget of the United Lutheran Church goes to foreign missions. For every forty-five hundred Lutherans in our United Lutheran Church there is but one missionary.

With nearly a million dollars invested in property in India, Japan, Liberia, British Guiana and Argentine, with seven hundred thousand dollars as an annual expenditure, with 175 foreign missionaries and over 3000 native workers abroad, with a new mission in China, with increasingly intelligent and energetic co-operation at home, the Board of Foreign Missions is endeavoring to administer the work of the United Lutheran Church in its foreign fields in such a way as to secure the richest returns from its investment.

### *B. Home*

#### *Home Missions and Church Extension*

The department of work which we know in our Church as Home Missions and Church Extension has been the chief agency by which the Church has been planted, fostered and extended in the home land. The administration of this work has been committed to The Board of Home Missions and Church Extension.

*The Function of Home Missions.* The particular duty of the board is to discover fields of home mission need and opportunity and to inaugurate the work of planting the Church by sending missionaries and by extending financial aid until the mission churches attain sufficient strength to assume their own support.

The particular sphere of Church Extension is to give such advice and offer such financial assistance to the new congregation as it may require in the erection of a suitable house of worship.

*The Field.* A clear and definite knowledge of the

extent, the character and especially the religious needs of the field to be occupied by home mission agencies is necessary to a right appreciation of the great importance of the task involved in its cultivation, and also to arouse that degree of earnest interest and enthusiasm, which will provide adequate equipment for its most effective prosecution.

The United Lutheran Church has selected the two great nations of the United States and Canada as its home mission field. The field, therefore, extends from the gulf of Mexico to the Arctic circle and from the Atlantic to the Pacific oceans. It embraces a geographical area of 7,336,000 square miles, nearly equally divided between the two nations. But its superlative importance in the sphere of Christian evangelization does not reside in its immense territorial area, nor in its boundless material resources, but in the fact that it is the dwelling place of about 116,000,000 immortal souls, whom the Son of God came to seek and to save; and in the further, most significant and startling fact that of this immense population, only about fifty-two millions are identified with any religious organization. Of this number about twenty-nine millions are Protestant Christians. About nineteen millions are Roman Catholics, including their baptized children. Then there are possibly 3,500,000 Jews and approximately one million of others who are connected with some sort of religious institution. This estimate leaves more than 60,000,000 who have not identified themselves with the Christian Church, and are scarcely touched by the forces of the saving Gospel or the ministries of the Church. They are in a state of spiritual illiteracy and religious destitution, well-



nigh as desperate as the millions in the gloom of pagan night.

In the United States alone, reliable statistics inform us, there are approximately 27,000,000 young people under 25 years of age who are not in the Sunday schools nor connected with any institution where religious instruction is given. In the cities which have a population of 8000 or more, in which there are now more than 52 per cent. of the population throughout the country at large, and among the more than 20,000,000 of our foreign-speaking immigrant population, the most alarming moral conditions are found. From these various zones of spiritual want comes, it may be the silent yet the most urgent call for help to prevent their falling into a state of utter barbarism.

*The Force.* In going forth to meet and overthrow the titanic, malign forces that are hostile to the Church, to the spread of the Gospel and the righteousness of the nation, it is of first importance that our United Lutheran Church, which is honored with a great opportunity and entrusted with a tremendous responsibility in the Christianization of America, should be adequately equipped effectively to accomplish its mighty task.

We have a great Church of more than 820,000 confirmed members, with the splendid asset of nearly two centuries of organized church life in this country, and with a noble record of excellent service in promoting the dissemination of the Gospel and preserving our cherished heritage of the trust as it is in Jesus Christ.

We have a faithful company of 2800 ministers of the Gospel, through whose inspiring leadership this

mighty host should be enlisted in our great campaign for a Christian America.

We have an adequate administrative and executive equipment:

(a) The general board, composed of 21 men, chosen by the Church to plan and direct the work.

(b) Secretaries and superintendents to carry into effect the purposes and decisions of the board and to supervise the work in detail.

(c) Three hundred and fifty missionary pastors to whom is committed the ministry of the Gospel in new churches, a devoted company of consecrated men.

(d) Last, but not least, we have the splendid company of women who are identified with the missionary societies, which have been most faithful co-workers with the board in promoting the success of the task of home land evangelization.

*Our Finances.* Our Church has authorized an apportioned annual budget of \$475,000 for the support of the home mission cause.

If this entire amount were contributed it would not be sufficient to meet the urgent needs. The work, constantly enlarging with the growth of our population, is an increasingly costly one. With the rapid shifting of population from one locality to another, with the establishment of new settlements on the frontier, with the tremendous growth of our urban population, the problem becomes more perplexing and stupendous in regard both to the life of the nation and the work of the Church. Besides the apportioned budget there are several other sources of income from churches and individual members.

*The Fruitage.* "By their fruits, ye shall know them." Measured by that rule, we are fully justified in concluding that the results of organized home mission and church extension effort in our Church, as regards both character and extent, have been most satisfactory. This work has been most effective in enlarging the bounds of our Church, in developing its strength and in multiplying its agencies for service. The history of the planting and growth of the Christian Church in America is, to a large extent, a history of home missions.

Since the day of small beginnings one hundred and eighty-two years ago, when with his inspiring slogan, "Ecclesia Plantanda," the Patriarch Muhlenberg, far-visioned, devoted pioneer home missionary, began the gigantic task of planting the Church of our precious faith among its scattered members in the wilderness of the Atlantic seaboard, until this hour, under the guiding hand and fostering care of home missions, our Church has traversed the continent. And now, behold the excellent results, churches, colleges, seminaries, agencies of mercy and charity, which have rendered invaluable service to multitudes and trained millions of souls for Christian service.

Beyond the Mississippi eight synods have been organized out of the nearly four hundred churches planted by home missions. Throughout the great middle west and other sections of our mission field the foundations of our Church were laid by faithful missionaries under the auspices of home missions.

Especially striking and most gratifying have been the achievements of home missions in the cities of our nation. In the earlier days of home mission

endeavor the vast frontier was regarded as the peculiar field for the missionary. Half a century ago the cities sent forth a cry for help in the planting and strengthening of the Church in their growing municipalities. Since then home mission work in the city has constantly become more imperative, and has received augmented support, so that in these later years our Church has made rapid progress in the cities.

*The Path Ahead.* One of the questions of supreme importance before the Church today is: What of the future of home missions in our Lutheran Church? The right answer to this question will most vitally affect the future history of our Church on the North American continent.

To minimize home mission activity, to hinder its forward movement or to sound a retreat would mean incalculable loss to the kingdom of God and to the spiritual needs of mankind. Let us reinstate in the heart of our Church the inspiring and conquering slogan of the heroic Muhlenberg: "Ecclesia Plantanda!"

Our Church, our nation, the world challenges us to the holy crusade of home missions.

### *Northwestern Missions*

To the Board of Northwestern Missions is entrusted the care and development of the German and German-English missions of our Church.

The mission field, synodically and geographically, includes parts of the Canada synod in Ontario and Quebec; the Manitoba synod in Manitoba, Saskatchewan, Alberta, British Columbia and North Dakota; the Pacific synod in Oregon and Washington; the

Wartburg synod in Illinois (chiefly Chicago) and Iowa; the German Nebraska synod in Nebraska, South Dakota, Montana, Colorado, Kansas, Oklahoma and northern Texas; and the Texas synod in the southern and southwestern parts of that state. Sixty-eight mission workers are laboring on this vast territory: the general secretary, three synodical mission superintendents and sixty-four missionary pastors. They are in charge of 64 parishes, with 22 congregations and 20 preaching stations, with a total membership of about 7000 communicants and 12,500 souls.

Mission work among German-speaking Lutherans in the United States and Canada is necessary. If our United Lutheran Church were to neglect this work other denominations, which are only too willing to send German missionaries to these people, would win them over to their own churches and entirely away from the Lutheran Church. Moreover, this work is successful, as is evidenced by the history of the German synods and by the existence of many self-supporting and flourishing congregations in the mission fields. Though usually German in the beginning the work gradually becomes bilingual. Most of the missions are now using both languages in their services and will ultimately become English.

The prospects of German mission work are bright, particularly in Canada, where under the auspices of the government and the Canadian Pacific railroad a Lutheran immigration board lately has been formed, and earnest efforts are being made to bring German settlers to Canada in large numbers.



The financial support of the work of this board has been inadequate for the last three years. The income has been about \$30,000 annually. More than \$50,000 are needed. The board, therefore, cannot undertake new work and has lost two very promising fields because of its financial inability to occupy them.

### *Mission Work Among Immigrants*

The administration of mission work among immigrants is divided into three parts: Slav and Hungarian, Italian, Finnish. Each department is under the direction of a superintendent.

It is the function of the Immigrants Mission Board to carry on, superintend and promote the work of home missions among foreign-born people and their descendants, and to make of these people good, loyal citizens under the government and institutions of the land in which they now enjoy life, liberty and the pursuit of happiness.

The newer immigration comes from southern and eastern Europe and consists predominantly of the Slav and Italian groups of nationalities. These immigrants do not assimilate as readily with the native American stock as those of former periods of immigration, because of their different antecedent background with respect to political, social and religious customs and habits. Another marked characteristic of the newer immigration is their inclination to go to the industrial centers of our country, while the older immigration from northern Europe established itself in the vast agricultural domain of America.

*Slav and Hungarian Department.* This department is in charge of a superintendent appointed by the board. Mission activity first began among the Slav group in 1904 in the regions of the Pennsylvania coal mines. The Slovaks have a larger per cent. of Lutherans than any other group. After the failure of the board to induce ordained ministers from the Church in Hungary to come to America it adopted the policy of preparing an American ministry. Since the inauguration of this policy fifty young men have received financial aid as students in Lutheran colleges and theological seminaries and twenty-five of these have been ordained to the office of the holy ministry. The following nationalities have been represented among these students: Slovaks, Hungarians, Letts, Siebenburgers, Slovenians and Lithuanians. The Slav and Hungarian department now ministers to eight different racial groups, scattered throughout the United States, including a few Polish Lutherans, for whom as yet there are no pastors, and some Assyrians in Philadelphia. There are sixty organized congregations. Local pastors frequently serve neighboring mission points. In addition there are fifty places where services are conducted at times by the superintendent, who travels from coast to coast ministering to scattered and shepherdless groups of believers. The board is training a young lady as a deaconess to serve among Slovak people.

*Italian Department.* Italians in America are open-minded and receptive to the Gospel of Christ. Many are seeking enlightenment in Protestant churches, because they are dissatisfied with the religious domination of the Roman Catholic Church.

The United Lutheran Church has Italian missions in Monessen, Philadelphia and Erie, Pa., and is starting work at three other points. In Monessen there are 4000 Italians. In two and a half years 69 adults were received into the mission, which now has a baptized membership of 79 and an active communicant membership of 56. This mission sorely needs a church building.

The Philadelphia mission, started by the late Mrs. E. R. Cassaday, is now served by a missionary and an experienced and efficient staff of workers.

The Erie mission is making rapid progress. Through the aid of the Lutheran churches in Erie it secured a chapel and parish house. The chapel cost \$12,000 and seats 250 persons. Services are conducted in the Italian and English languages. The language used in Sunday schools is English. The congregation has been organized under the name of Holy Trinity Italian Evangelical Lutheran Church. The pastor is the superintendent of the Italian department. He has started a second mission in Erie. One of the young men of this congregation has applied for financial assistance as a theological student. The board is supporting three theological students, who had advanced far enough in their studies to be given work during the summer at mission points.

*Finnish Department.* Work among Finns is conducted jointly with the Finnish Suomi Synod, which pays half of the expenses. The superintendent is a member of that synod. An excellent report of this department may be found in the minutes of the Buffalo convention of the United Lutheran Church.

*West Indies Mission Work*

The West Indies Mission Board grew out of a combination of two former boards: the Board of Missions for Porto Rico and Latin-America, which had its beginning in 1898 after the American forces occupied Porto Rico during the war with Spain, and the Board for the Care of the Lutheran Churches in the Virgin Islands.

When the United States purchased the Danish West Indies the Government declined to become responsible for the churches and parsonages of the Danish National Church. In 1917, a committee from these Lutheran churches came to the United States and appealed for aid to continue the work which had been begun by the Danes in 1666. The work was accordingly accepted by our Church in America in order to preserve these Lutheran outposts.

The West Indies Mission Board, with twenty-one members, was created at the organization of the United Lutheran Church and given a field covering the West Indies and the territory adjoining; namely, Central America, The Canal Zone and Mexico; and later the convention at Washington authorized it to care for all West Indians and Spaniards in the United States, and make a survey with reference to work among our colored population.

The missionaries in these fields number six ordained ministers, four deaconesses, five women missionaries from the States, twelve native preachers and eight native women helpers and kindergarten teachers. There are nineteen organized congregations, with ten mission stations and twenty-seven Sunday schools. The present enrollment is

2032 confirmed members, with 2400 children in the Sunday schools.

The property, especially in the Virgin Islands, is very valuable, due to the fact that the Danish National Church handed over all its holdings. This property is appraised at \$209,000. The property in Porto Rico, acquired by the self-sacrificing gifts of the American Church, is valued at over \$95,000, and the West Indians' Church in New York City cost \$57,000, making a total valuation of \$361,000.

The work of the board goes beyond that of the proclamation of the Gospel, inasmuch as it is supporting two homes for sick and neglected babies, a great necessity where 75 per cent. of the births are illegitimate; an orphanage for girls, an institution for the training of native Christian workers, kindergartens and an industrial work for the support of the poor.

The work among the West Indians in New York City, both in English and Spanish, has been making remarkable progress. In three years a flourishing congregation of West Indians, numbering 360 members in good standing, has been established. Most urgent calls are coming to the board today from Santo Domingo and Mexico, where only recently Protestant work has been permitted.

### *Jewish Missions*

The Jewish Mission Committee is doing mission work among a non-Christian people, who live in our professedly Christian country. To the Jews as a people its chief mission is witness-bearing. It endeavors to induce the converts to unite with existing



Lutheran congregations in their respective neighborhoods.

At the Buffalo Convention in 1922 the Jewish Mission Committee reported twelve adult baptisms during the biennium. Additional baptisms have taken place since that time. God is blessing the work. Four missions have been established: Pittsburgh in 1906, Philadelphia 1917, Baltimore 1919 and Toledo 1922.

*Jewish Missionaries.* In the Pittsburgh mission a young Jew was brought to the foot of the cross by our first missionary who was himself a convert from Judaism to Christianity. This young Jew was educated in the schools of our Church. Then he spent seven years in a pastorate. For the last six years he has been the Jewish missionary in Philadelphia.

A promising young convert, who had taken a course in theology at Chicago, on a journey through several eastern states became acquainted with our Philadelphia missionary. He was persuaded to enter the Lutheran mission work and is now our Baltimore missionary.

The Norwegian Lutheran Church conducts a Jewish mission in Chicago. One of its converts was sent to our Chicago Theological Seminary. For several years he labored as successor of his spiritual father in the Chicago mission. Today he is our missionary at Toledo.

A Philadelphia convert was sent as a special student to the Theological Seminary in Philadelphia. At the meeting of the Ministerium of Pennsylvania in 1923 he was ordained and placed in charge of the

Philadelphia mission. The Philadelphia missionary is about to open a mission in New York.

Five ordained Jewish missionaries, every one a convert. This is the outstanding achievement of Jewish missions in The United Lutheran Church in America.

### *The Women's Missionary Society*

The aim of this society is threefold: To disseminate missionary information; to promote the missionary spirit, especially among women and children; financially to aid the Church in its various activities by co-operating with its boards. The society appoints two advisory members of each board to whose support it contributes.

The total membership of the society is 81,108. The congregational societies, including women's, young women's and children's organizations, number 2546 in 36 synods.

Forty-four missionaries are supported in North America. Porto Rico, the Virgin Islands, India, Japan, Liberia and South America are the foreign fields in which 57 women missionaries are serving in schools, hospitals, institutions of mercy, Bible teaching and industrial education.

The financial report for the year 1922-23 indicates to what extent the society's co-operation reaches out in all directions of Church activity. It shows expenditures as follows:

|                           |              |
|---------------------------|--------------|
| Foreign Missions .....    | \$200,153.40 |
| Home Missions .....       | 70,272.75    |
| Inner Missions .....      | 150.00       |
| Immigrant Missions .....  | 6,000.00     |
| West Indies Mission ..... | 5,247.50     |

|                          |              |
|--------------------------|--------------|
| Education .....          | 4,480.19     |
| Ministerial Relief ..... | 5,000.00     |
| Jewish Mission .....     | 1,155.00     |
| <hr/>                    |              |
| Total .....              | \$292,458.84 |

During the past two years the society has diligently and effectively cultivated the intelligent co-operation of its membership by the publication and distribution of 22,874 books, leaflets and copies of its monthly magazine, *Lutheran Woman's Work*.

There should be a woman's missionary society in every congregation.

## II. EDUCATIONAL WORK

### *The Board of Education*

There is no question more vital to the life and growth of the Church and to the future of Christianity than that of the influences which shape the thought and character of the young men and women when they pass from the home and the home Church into the schools of higher learning. Especially is this the case since the colleges and universities, which are not in some sense responsible to the Church, cannot be depended upon in the matter of religious education. This is why the United Lutheran Church regards Christian education as one of its major concerns.

The Board of Education carries out the program for Christian education approved by the United Lutheran Church.

The objectives are to promote the general educational interests of the Church, to conserve the religious life of the students in the educational institutions of the Church, in state universities and in

other schools; to stimulate the supply of candidates for the ministry; to administer the work of ministerial education for co-operating synods, and to render financial aid to educational institutions.

The board functions through five departments: Executive, Institutions, Recruiting, Universities and Women Students.

*Department of Institutions.* This department is striving for a united, powerful, deliberately planned process for perfecting the higher educational system of the Church through the twenty-eight existing institutions and is co-operating with synods in the establishment of new schools. It gives itself to a careful study of the problems of all institutions, as concerns their territory, constituency and the general requirements of the Church.

Our Church's investment in these institutions represents an equipment valued at \$9,000,000, endowment \$5,510,499 and annual expense budget of \$944,423. These institutions have a student enrollment of 5323. They have given to the Church 87 per cent. of its ministers, 93 per cent. of its missionaries and a multitude of capable, cultured, Christian men and women.

*Department of Recruiting.* This department seeks to lead the sons of the Church into a responsive attitude toward the call of God to the Gospel ministry. In doing this it uses as recruiting grounds the congregation, the home, Sunday school, young people's societies, brotherhoods, high schools, academies and colleges, and is effectively recruiting candidates for the ministry at these sources of supply.

For the same purpose missions are annually conducted by this department in all of our institutions. The department is in communication with 8000 boys and young men and also corresponding with their parents. It also has promoted in many instances life work conferences, father and son suppers, ministerial clubs and other group agencies that are designed to encourage decisions for life work dedicated to Christian leadership.

This department, with the co-operation of the University and Women's Departments, urges an appeal for life enlistment for full-time Christian service in connection with the Day of Prayer for Colleges.

*University Department.* The Department of State Universities and other schools is responsible for ministering to Lutheran students attending colleges and normal schools not under the control of the Church. In these institutions there are more Lutheran students enrolled than in our own Church colleges. The aim is "The fellowship of a Lutheran congregation for every Lutheran student."

The Board of Education through this department renders assistance to synods and congregations in discharging their responsibilities to the students in their territory. It is in touch with the Lutheran students in every university, college and state or provincial normal school in the United States and Canada. Over one hundred pastors in centers where universities, colleges or normal schools are located are being assisted. The field has been divided into ten regions, each in charge of an experienced pastor who is familiar with local student and synodical conditions within the regions.



In many places Lutheran students' associations have been formed. Their activities are outlined in this program:

Worship together on the Lord's Day, partake of Holy Communion together at least twice during the school year and be faithful in daily private devotion.

Study the Bible and Missions together at least six weeks twice during the school year.

Serve in the local congregation, in the campus Christian Association, in community welfare and contribute to some fund for the general work of the Church.

Meet at least four times each school year for social purposes and for the consideration of common problems.

Send representatives to an annual conference of Lutheran students, contribute toward the expenses of the regional association and take part in the general activities of the Lutheran Student Association of America.

The Board of Education has issued a Lutheran Student Bulletin for several years past, which reached an edition of twelve thousand copies. The Lutheran Student Association of America is issuing the periodical this year, entitled, "The Big Inkwell."

*Department For Women Students.* This department is closely correlated with the other departments of the board. It is concerned with women students attending women's colleges, coeducational institutions, denominational, independent or state, and Lutheran schools and colleges. In so far as

women students are concerned the work of the secretary for women students is supplementary to that of the other secretaries of the board, to that of regional student secretaries and to that of student pastors.

The aim of the department is to meet students in groups and in person on all campuses where our Church is strongly represented. In the four years since the department was organized 179 different groups of students in 21 states have been visited once and 132 groups have been visited twice or oftener. Such a large number of colleges could not have been visited except for the service of a second secretary, which in part has been made possible by the generosity of the women's missionary societies of the New York and New England Synod and of the Ministerium of Pennsylvania.

With the Women's Missionary Society of the United Lutheran Church this department maintains close relation. Two members appointed by the executive board of the society act on the committee for women students in the Board of Education. A liberal amount of money is annually budgeted by the executive board of the society for the use of this department. As the secretary for women students is a member of the candidate committee of the Women's Missionary Society, she is able to interview and enlist for foreign service student volunteers and other young women on college campuses.

For groups met personally and for students isolated from their Church by direct contact or by literature especially prepared, the Department for Women Students and the Universities Department especially endeavor:

To interpret the Church to the students by bringing such information concerning its program as will arouse and develop an intelligent interest.

To challenge and assist students to assume their full share in carrying on the work of Christ by preparing for specific tasks in the Church at home and abroad.

To help students strengthen their spiritual lives for larger influence on the campus and greater influence in the Church of the future.

*The Annual Day of Prayer for Colleges.* The Board of Education, through all its departments, summons the Church to an observance of the Day of Prayer for colleges and students the last Sunday in February annually, and appeals for full-time life enlistment.

### *Parish and Church School Board*

To develop systems of literature for use in the schools of the Church and to provide religious material for educational use in the home, the United Lutheran Church has constituted the Parish and Church School Board. This board organizes schools for week-day Christian training, plans and directs Vacation Bible Schools, provides literature and plans courses and methods for Sunday schools and for schools of week-day instruction. Methods of administration, the planning of programs for summer assemblies, the organization of synodical, conference and local Sunday school institutes, and all similar gatherings for educational work are to be guided and directed by the board.

The selection of books for libraries, the preparation of festival services, programs and hymnals

which are intended for the training of the youth of the Church come under the supervision of this board, which is also to have oversight and control of whatever relates to the best interests of the parish program as far as it pertains to schools and educational plans.

The board consists of twelve members, of whom three are laymen. The executive committee is composed of the officers of the board and two appointed members.

*Sunday School Instruction.* The board has outlined a course of instruction for Sunday schools which includes a complete Lutheran graded course based upon the international lesson schedule. This official primary course includes three grades: Wonderland, Workland and Pictoreland. The intermediate Lutheran graded course includes the following: Bible Story, Bible Readings, Bible History, Bible Facts and Scenes, Bible Biography, Bible Teachings and Bible Outline, each being a one-year text. Parallel to this is the intermediate uniform course, for which the Augsburg Junior and Intermediate Lesson Books are provided. There is but one senior course, the Augsburg Senior Lesson Book and the Augsburg Adult Bible Class Lesson Book. For the use of teachers, there is provided the Augsburg Teacher and the Lutheran Lesson Commentary.

For all interested in the problems and methods of modern religious education, the board publishes a quarterly magazine called *The Parish and Church School*.

*Week-Day and Vacation Bible Schools.* For week-day schools a handbook and an "Outline of

Courses," also a textbook called the "Junior Class Manual," have been prepared. Special plans are being developed with a view to an adequate equipment for all week-day and vacation Bible Schools.

A complete home department literature is furnished, and many catechetical helps are already in existence and are recommended for use in instruction.

The board is preparing new hymnals, which are designed for the use of the children of the Church in order to prepare them for intelligent use of the services of the Church.

Field secretaries are provided for under the charter and, as means and opportunity make it possible, this board will direct and supervise the educational work in the synods, conferences and congregations. Even now, through its editors and secretaries, it is able to give much personal and active assistance.

Superintendents, pastors, conference and synodical officers are urged to consult this board through its officers in order that progress may be made toward unifying, systematizing and developing the educational program of congregations under the active direction of the Parish and Church School Board.

### *The Board of Publication*

When our Lord was about to ascend into heaven, He gave one general function to every believer, "Ye shall be witnesses unto me." One phase of giving testimony was by preaching, and one style of preaching was distinguished by a Greek word, which we translate as proclaiming, heralding, pub-



lishing. This particular term reflects an authorized person, who transmits a message given him. These heralds were frequently bearers of communications that were written and that could be "published." Authenticity, communication across distances greater than the carrying power of the voice, assurance of accurate transmission and permanence were accomplished by sending the written word. The scope of distributing the Gospel was also extended. Thus Paul by a letter first gave his witness to the Church at Rome, and in the course of fifty years what we have as the New Testament was inscribed on papyrus or parchment, so as to reach all the places of missionary effort. Thus, writing became the servant of the Gospel, of different but of equal value with the spoken testimony. The invention of printing was an epochal forward step, and when Gutenberg in 1453 provided "movable type" he contributed an inestimable advantage to the extension of the knowledge of the truth recorded by Scripture and used by mankind. Today the Bible is printed in more languages and in more numerous copies than any other extant book. There is a proportionate circulation of "studies," comments, essays, illustrations, pamphlets and periodicals that deal with religion.

*A Business Enterprise.* The Middle Ages had to be content with "hand-made" copies of books dealing with religion. The production of most of these volumes occupied the time of men and women in monasteries and nunneries. But the modern art of printing was a business craft from the beginning. Luther, Calvin, Erasmus, their contemporaries and successors depended on "publishers."

Manuscripts are prepared by authors, and thence set up in type, made up in pages, grouped into forms, printed on presses, bound and distributed by mail or by sale. Thus, one phase of putting a message into contact with men is purely commercial; books and papers are commodities similar to groceries, clothes and machinery. But particular objectives often modify the pure commercialism of literary production. It may be advantageous to become independent of competitive business ways of production and channels of marketing. The objectives that lead to establishing a particular publishing house or plant are the need of control, escape from large remunerative profits and a distinctive policy that seeks to provide particular kinds of printed books and periodicals. Such adaptation of publication to special objectives has been adopted by The United Lutheran Church in America, which assigns the stewardship of the use of print to a chartered Board of Publication. This it controls by determining the principles of its constitution and by electing the twenty-one trustees who constitute the board. A report to the biennial conventions of the Church is required and the board is subject to instruction along the lines set forth in the constitution.

*Publications Required.* Books, pamphlets and periodicals comprise the major forms of serving the Church and its operations by printed matter. Bibles are purchased through the board, but they are really printed by firms that specialize in producing the Scriptures. Next in importance to the Bible are hymn books and Sunday school books. The contents of these are prepared by specially

designated committees of theologians and musicians, who give months of time to a careful selection of forms of worship, poems and parts of Scripture expressive of devotion and proper chants and melodies. Then the "service books" are given the Board of Publication for printing and distribution. Sunday school literature is edited by men designated by the Parish and Church School Board, but their mechanical production and "marketing" is done by the Publication House.

Theological books are of two classes; professional and popular. The first are required for teachers and students in schools that produce our trained ministry and conserve sound learning. To this group belong also collections of sermons, books and pamphlets dealing with current religious questions and methods, and studies in history and doctrine. These the pastors must have in order to keep abreast of their times in caring for the intellectual, moral and spiritual welfare of their flocks. Professional books are often expensive to produce and the demand for them is limited. They would not be attractive to other than a publication house established by the Church for its greater efficiency.

Popular books are written for circulation among the laity of the Church and for general reading. Of these, there is a constantly growing list, of which the authors are talented members of the Lutheran Church. They relate Christian truths and Christian experiences in language free from technical theological terms, or they furnish biographies of noted men and women, or they adopt fiction as a means to convey the influences of Christianity.

Tracts and pamphlets are published in order to discuss briefly special activities of the Church and its various boards, or to set forth true versus false views of current questions, or to provide a means of spreading information and appeal for the extension of the kingdom of our Lord.

Periodicals are weekly or less frequent journals, for which issuance has been authorized by the United Lutheran Church or its boards. These are of the classes, congregational, Sunday school and the young people.

In the first group are *The Lutheran* and *Lutherischer Herold*, which are printed to inform the membership of the Church as to current news and activities week by week. The chief Sunday school periodical is *Lutheran Young Folks*, a story paper with a well-written editorial department. *Lutheran Boys and Girls* is also a weekly periodical whose class of readers is indicated by its title. *Jugend Freund* is a similar journal in German.

The Board of Publication has a large eight-story building in Philadelphia, which houses the offices of the publication business and a fine equipment of modern printing machinery. There are also headquarters and branch houses in Columbia, S. C.; Chicago, Ill.; Pittsburgh, Pa., and New York City.

While there has been a great expansion in the use of print in the service of religion during the past fifty years, appreciation of books, pamphlets and periodicals in the service of the Church is much less than it should be. Pastors and members have not given just valuation to reading in the service of the kingdom of Christ and they underestimate the adverse influences of secular, commercially dis-

tributed books and periodicals. A sincere study of what can be done with the printed page to offset secularism and to implant religious truths is an obligation upon all the churches.

### *Committee on Church Papers*

One of the important committees, like the incorporated boards, is elected by the United Lutheran Church, because its responsibility as an educational agency is very great and far-reaching. It is the standing committee on Church papers.

The by-laws define the duties of this committee of nine members to be the selection of editors of such Church papers as the United Lutheran Church may recognize, authorize or found. The committee's selections are reported for ratification to the conventions of the Church. The salaries of the editors are determined by this committee and the Board of Publication jointly. The committee exercises general oversight of the papers in order that they may be conducted in accordance with the spirit and intent of the constitution in the interest of the United Lutheran Church and for the edification of the people. The Church papers now under its supervision are *The Lutheran* and *Lutherischer Herold*.

### *The Laymen's Movement*

The Laymen's Movement is an organization that has been developed in the Church by laymen who are convinced that the stability and future development of our nation and civilization are inseparably associated with a strong, well organized and adequately financed Church teaching a positive Christianity.



The present organization is the outgrowth of the Laymen's Missionary Movement.

The constitution provides for a membership of five hundred laymen throughout the United States. Membership is conditioned upon a vital interest in the progress and work of the Church and a willingness to assist in financing the work for a period of years.

The work of the association is under the direction of an Executive Committee of twenty-five members. This committee and the Executive Board of the United Lutheran Church appoint an Administrative Committee, which directs the work of the Movement between the semi-annual meetings of the Executive Committee. The field work is carried on by a general secretary and associate secretaries.

The Buffalo Convention of the United Lutheran Church laid upon the organization the responsibility of cultivating stewardship among the members of the Church.

The movement is fulfilling its commission in three ways:

1. An educational program in stewardship is being presented in the various synods. Information concerning our various activities in many parts of the world is being distributed through addresses by ministers and the secretaries of the Laymen's Movement. The addresses are supplemented by means of educational charts and moving pictures. The study of the stewardship of inner values and material possessions is being undertaken in the Summer Assemblies and ought to be carried into the individual congregations.

2. The fact that there are so many parishes without pastors has commanded the attention of men who appreciate the value of the Church in a community. The movement is helping finance the education of a number of young men who are preparing for the ministry. In addition, men are being assisted who are preparing to serve as ministers, teachers or physicians in the foreign mission fields.
3. One of the great tasks of the movement is improving Church finance. The annual, simultaneous every-member canvass has been one of the most efficient methods that has been developed for providing funds for the maintenance of the Church and of locating new members for the congregation. The task of organizing this canvass and introducing in the churches the associated features, the budget, duplex envelope, quarterly statements and simple forms of accounting systems has been assigned to the laymen.

The completion of this threefold task calls for persistent and organized effort. Whatever measure of success is attained means much for the best interests of the Church.

### *The Luther League of America*

The Luther League of America is the official young people's organization of The United Lutheran Church in America. Its membership is defined in its constitution as follows:

"Any young people's society of whatever name connected with a congregation or institution in the United Lutheran Church in America and all district

and synodical organizations whose membership shall have been recommended by the executive committee are entitled to active membership.

“Any Lutheran young people’s society connected with a congregation or institution not affiliated with the United Lutheran Church in America shall be eligible to associate membership, and its delegates be entitled to all privileges, with the exception of holding office or membership in the executive committee.”

The objects as defined in its constitution are as follows:

“The objects of this League shall be to encourage the formation of young people’s societies in all congregations in the United Lutheran Church in America, to stimulate Christian activity and to foster the spirit of loyalty to the Church through education, missions, life service.

The League operates through five departments: Education, Missionary, Life Service, Intermediate and Junior. Each department is headed by a secretary, who is assisted by a committee.

The Department of Education has three sub-departments: Bible Study, Topic Study, Reading Courses.

The Intermediate Department aims to minister to the boys and girls of the ages twelve to sixteen years, inclusive. It has declared in favor of separate organizations for boys and girls, but where conditions demand a joint organization is endorsed. The distinctiveness of the early adolescent period warrants this age unit. Weekly topics are provided for devotional meetings and are arranged to express the fourfold activities of the department: Devo-

tional, educational, physical, social. The relationship of the spiritual to all four departments is constantly stressed.

The department has a carefully graded recognition system and registers the progress from one rank to another until promotion into the Senior League. There are also registration certificates and reading courses.

The Junior Department includes the children up to twelve years of age, and is a preparation period for the Intermediate Department, through the study of topics, reading courses, the holding of rallies and conventions.

The children are trained in a knowledge and use of the Bible; in the principles and history of the Church and her institutions; missionary education, giving and service; and in the conduct of meetings and leadership principles. Weekly topics are provided and reading courses arranged.

### *The Brotherhood*

Under the direction of a committee appointed by the United Lutheran Church the Brotherhood has as its object the spiritual, intellectual and social development of men in the Church. While vitally interested in every department of church activity, its special field of service is Christian education in its varied phases. The programs of its monthly meetings are educational and inspirational.

In its studies it aims to promote church love and loyalty by helping men to know what the Church is and to stimulate to church activity by giving men a vision of its great fields of work.

Though the scope of Brotherhood activities is as wide as the needs of the Church, its first obligation is the work of the local congregation. It always keeps before its men some definite object for which to work and give. It is building a dormitory for our boys' school in Japan. In hundreds of congregations it is helping to organize and conduct the every-member canvass for funds with which all our missionary and benevolent boards will do their work.

Recent minutes of the synods of the United Lutheran Church report men's organizations in over one thousand congregations, embracing about fifty thousand men. Our thirty-eight hundred congregations, with their three hundred thousand men, is the field of opportunity the Brotherhood aims to cultivate.

### *Standing Committees.*

Many of the activities of the United Lutheran Church are under the direction of standing committees and commissions which are appointed by the President. Most of these have an educational function and for this reason they are placed here.

*The Common Service Book Committee.* All matters pertaining to the worship of the Church are referred to this committee. It is responsible for the Common Service Book, with respect to text and form in all editions. It prepares forms and manuals of devotion, and considers such other matters as may be referred to it by the Church.

This committee prepared the Common Service Book and Hymnal. It prepared the Canadian edition of the same, making the necessary changes in



hymns and prayers. It supervises the translations now being made in Telugu, Japanese, Italian and Spanish, and the incorporation of portions of the Common Service Book in the books of worship of other Lutheran bodies in this country. It prepared a secondary hymnal, Hymns and Prayers for Church Societies and Assemblies. At present it is engaged upon a book of forms for family worship. It is also co-operating with the Parish and Church School Board in the preparation of new hymnals for the Sunday school.

*The Committee on Church Music.* The work of the committee is purely educational. It seeks by means of convocations in important Lutheran centers to promote the improvement of congregational, choir, organ and Sunday school music, and thus to exalt the Church's worship. At these convocations carefully prepared papers are read, discussed and practically illustrated.

The Committee on Church Music, like the Committee on Church Architecture, is composed of clergymen and professionals, all of whom have made a study of liturgies, hymnology and church music.

*The Committee on Church Architecture.* The Committee on Church Architecture wishes to serve a twofold purpose: (1) To aid congregations, whether mission or self-supporting, in the selection of a capable architect; (2) to review the architect's plans and make any needed suggestions.

All the lay members of the committee are professional architects, and every clerical member has given the subject of church architecture considerable study and attention. Since its appointment the committee has had many plans submitted to it from



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"I heard the voice of angels—saying with a loud voice,  
Worthy is the Lamb—to receive power and wisdom, and  
riches, and strength, and honour, and glory and blessing."

Revelation 5: 11-12.

all parts of the United Lutheran Church. The committee has issued a number of publications which can be had for the asking.

*The Committee on Special Linguistic Interests.* Appointed after each convention of the United Lutheran Church by the president for the following biennium, this committee is authorized to call a meeting of the "Allgemeine Deutsche Konferenz," determine upon all matters that are to be presented and to come up for discussion, arrange the program, select the speakers and report all resolutions, which may require any action by the United Lutheran Church, to the secretary, in order that they may appear in advance in the printed bulletin of the next convention of the United Lutheran Church.

*The Committee on Evangelism.* This committee has endeavored to work out principles which would enable it to present to the Church a sane and scriptural program which could be called evangelical evangelism. Such a program has as its objective the intensive, as well as the extensive, development of the Church; prevention, as well as reclamation; a vitalizing and an energizing of the powers of the Church, as well as an enlargement of her forces. It aims to extend the Church's influence, through congregational activity, into the "crowd without." It aims to redeem, not merely to reform the individual; to regenerate the soul, not merely to recast society.

*The Committee on Moral and Social Welfare.* The work of the Committee on Moral and Social Welfare is educational and consists of the preparation of material on the great moral and social problems of the day for the religious press. Monograms

in the form of study books on these problems have been planned. One of these, "The Sunday Problem," has been published by our United Lutheran Publication House and is now on the market. A study book on "The Family" is in the course of preparation.

*The Committee on Lutheran Brotherhoods.* This committee has the supervision of the work of brotherhoods, which has been treated on a former page.

*The Committee on Women's Work.* The Committee on Women's Work is a co-ordinating agency of the United Lutheran Church which relates all women's organizations of a general or auxiliary character to the Church itself. Up to this time but one woman's organization has come within the committee's sphere of activity; namely, the Women's Missionary Society.

Working in fullest sympathy with this society and its great work the committee occupies an advisory position to the end that the organization may always function in perfect harmony with the policy and constitution of the Church. The committee constitutes the recognized channel of communication between the society and the Executive Board of the United Lutheran Church. By courtesy of the Executive Committee of the society a representative of the Committee on Women's Work is present at its meetings and every opportunity is given him to keep his committee in touch with the manifold operations of the society.

*The Committee on Work Among Boys.* The Committee on Work Among Boys reviews books and other literature suitable for boys, studies the vari-



ous organizations for boys and determines their value to the work of the Church. It has published a booklet on "How to Conduct a Camp for Boys" and one on "How to Conduct Boys' Conferences." It is ready to advise with congregations or synods in regard to the development of boys' work.

*The Committee on Associations of Young People.* The by-laws of the United Lutheran Church defines the duties of this committee as follows: It shall co-ordinate and stimulate the young people's societies within the United Lutheran Church so that in due time they may be merged into a league of Lutheran young people.

The committee has been instrumental in securing the adoption of the Luther League of America by the United Lutheran Church as the league of Lutheran young people, whose objectives are education, missions and life service.

At present the committee is functioning in four directions: Keeping the work among young people before the United Lutheran Church; stimulating the Luther League of America to render its best service; urging the affiliation of all young people's societies with the Luther League of America; offering its services to presidents of synods and institutions in behalf of young people's work.

*The Committee on Army and Navy Work.* This committee maintains connections with all the chaplains in the army and navy who belong to the United Lutheran Church. It is endeavoring to arrange for Lutheran chaplains in the Reserve Corps to minister at all the army posts. It co-operates with the general committee on army and navy chaplains in the selection of Lutheran chaplains.

*The Statistical and Church Year Book Committee.* This committee gathers, compiles and reports the statistics of the United Lutheran Church and makes them available for all desiring such information. It co-operates with the Board of Publication in editing and publishing the "Year Book." It nominates the statistical secretary, elected by the Executive Board, and the editor of the "Year Book," elected by the Board of Publication.

This committee, furthermore, prepares blanks for gathering statistical reports from the congregations through the constituent synods, and standard forms for records for congregations and synods.

*The Publicity Committee.* The work of the Publicity Committee is mainly in connection with the biennial conventions of the Church. Its work has been carried out with considerable detail, the pre-convention work having been done by the Publicity Department of the National Lutheran Council for the committee. An outline for a more extensive and more continuous publicity service has been prepared.

*Archives.* The Archivist of the United Lutheran Church is appointed by the President. It is the archivist's duty to care for the original documents, charters, protocols, official correspondence, minutes and other important historical material, manuscript or printed, pertaining to the United Lutheran Church or its officers, boards, committees and commissions. The archives are kept in a fireproof vault room in the Krauth Memorial Library at the Theological Seminary, Mt. Airy, Philadelphia.

*The Necrology Committee.* The Necrology Committee compiles biographical records of the life and

labors of every minister and prominent layman in the Church. Aided by necrology committees in the constituent synods it strives to obtain authentic records.

After Easter of the convention year the chairman assigns memoirs, obtained by its corresponding secretary, to members of the committee for the purpose of being reviewed, verified or corrected. During the first week of July the committee meets for the purpose of rereading and adopting all memoranda.

The recording secretary is required to keep notes of all proceedings of the committee, file documents and prepare in finished form two volumes of memoirs of the deceased, one for preservation in the Krauth Memorial Library at Mt. Airy, Philadelphia, Pa., and the other in the library of the Gettysburg Theological Seminary. He also prepares a chart for exhibition at the convention of the United Lutheran Church, giving the name of the deceased, dates of birth, death and ordination, age, length of service and place of burial. He or someone else appointed by the committee prepares the report for the biennial convention.

*Representative in Advisory Board of the American Bible Society.* The United Lutheran Church is represented in the work of the American Bible Society by a member of the advisory board of the society. The annual budget of the society totals about \$1,250,000. The United Lutheran Church has placed this society in its budget for \$2,500 per annum.

*Commissioners to the National Lutheran Council.* Seven members of the United Lutheran Church are appointed to serve as commissioners to represent

it in the National Lutheran Council, through which the larger number of the general bodies of Lutherans in North America co-operate in such activities as European relief and the preservation of Lutheran foreign missions. The Council's work and contacts in Europe led to the meeting of the Lutheran World Convention at Eisenach, Germany, August 19-25, 1923, out of which has come an almost universal desire for closer contacts and more intimate co-operation in the work which the Lutheran Church in the world is called to do for the kingdom of our Lord Jesus Christ.

*Transportation.* By making comfortable and economical traveling arrangements to the biennial conventions the standing committee on transportation serves the delegates and visitors in a most acceptable manner.

### III. MERCIFUL WORK

#### *Board of Inner Mission*

The Church recognizes the Inner Mission as one of the threefold expressions of its life. It is one of the most far-reaching and important of our activities.

*What Is The Inner Mission?* The purpose of the Inner Mission is to demonstrate the universal priesthood of believers and to realize the practical ideal of primitive Christianity in loving service to a needy world. The Church proves her faith by her serving love. It is, therefore, the aim of the Inner Mission to put the entire so-called laity into the Samaritan attitude of vital, personal touch with need. The Inner Mission emphasizes the constantly

forgotten fact that it is the Church, not pastors and deaconesses only, to which is given the commission of carrying out Christ's work upon earth.

*The Ideal In The Congregation.* Pastors know, at least, in part, what Christian work is waiting to be done in their congregations and in the world's life all around the church door. They know also that personal love for Jesus' sake is the one agency which can do the work. Not all pastors know that workers with love in their hearts are waiting in their congregation to be shown the work to be done and how to do it.

Every member of a congregation should be engaged in loving service. That means two things. It means, in the first place, that each individual should give himself to the doing of at least one definite, worthy, regular task in the congregation's life. It means, in the second place, that each Christian should go out in daily life as Christ's servant. He must do good, all kinds of good, material and spiritual. He must help individuals and groups with their social and economic problems by practical assistance, as well as spiritual advice. He must be Christ's man in the shop, the labor union, the social club, the farm. "The Most High dwelleth not in temples made with hands," but "Ye are the temple of God."

The United Lutheran Church in America has committed the supervision of its Inner Mission activity to a board of fifteen members, which employs an executive secretary for its executive work.

Among the many things which the Church does through this board are the following: Through



synodical committees, synods and conferences, to develop in every congregation more voluntary, personal service; a survey of state and county and similar institutions to seek out those who are uncared for spiritually and provide that care through our pastors and congregations; the development of our present institutions of mercy, and the founding of new institutions as need develops; the fostering of local Inner Mission societies to care for the local merciful activities of our congregations; the preparation of helpful literature, particularly the Message for the Day; work among the isolated mountain people in the South; the care for immigrants from the time they decide to come to our country until they are definitely made a part of our congregational life.

The United Lutheran Church in America is doing its merciful work in sixty-four Inner Mission institutions or societies. Of this number, thirty-five belong to the United Lutheran Church, the remaining twenty-nine being intersynodical or local institutions. The institutional work of the United Lutheran Church embraces ten orphanages, ten old people's homes, two orphans' and old people's homes, three institutions for defectives, six hospices, thirteen miscellaneous institutions, two hospitals, three seamen's and immigrants' missions, twelve Inner Mission societies and three Deaconess' homes. All but three of these are supported by synodical and local benevolences. The other three have hitherto received some support from the United Lutheran Church owing to conditions which made this seem necessary for a time.

*Board of Ministerial Relief*

The work of the Board of Ministerial Relief, while less familiar than the work of some of the other boards, is of major importance in the Church. It is distinctly the laymen's responsibility and for that reason ten of the fifteen members of the board are laymen, and to a layman belongs the honor of extending its activities. It began as a relief agency. It has become a board of pensions as well as relief. This advance was made possible by the generosity of one layman, whose gift of over \$32,000 covered the deficit of the first year of the operation of the pension system.

*Pensions In The Church.* The idea of clerical pensions is not new in the Church. All the great Protestant denominations have been working on these lines for years, and there are in the various endowment funds for this purpose in the United States and Canada almost \$70,000,000, while almost \$7,000,000 are being paid out annually. In addition, \$65,000,000 more are being asked for the same purpose. The United Lutheran Church has about \$160,000 endowment, over half of which is available only for relief. It is distributing about \$150,000 annually in pensions and relief. We need an endowment of \$3,000,000, for which a campaign has been authorized in 1927-1928, culminating at the tenth anniversary of the United Lutheran Church.

*Our Pension System.* The pension system of the United Lutheran Church was put into operation on January 1, 1920. Since that time the board has been paying \$300 a year to every minister who has reached the age of 65, has served at least 20 years

in the synods now merged in the United Lutheran Church and who is no longer in active service. Widows of ministers in connection with the United Lutheran Church at the time of their death are given \$200 a year as long as they remain widows, with an annual allowance of \$50 for each child under sixteen. Ministers who leave the ministry before the age of 65 to enter a gainful secular occupation, and widows of retired ministers married less than five years before their husband's retirement, are not eligible to a pension. All pensions are paid in monthly installments. The pension is given as a recognition of service and no questions are asked with reference to need or resources; that is, they are on the same basis as army or navy or commercial pensions, and can be accepted as a right to any one who has served. When the endowment makes it possible the expectation is that the pension will be on the basis of a certain amount for each year of service rendered, the widow to receive two-thirds of what her husband's service would entitle him to, with the present pensions as the minimum.

*Need of a Pension.* On the basis of the figures of 1916 a survey of ministers' salaries in the United States showed that over 50 per cent. received \$1,000 or less, and that less than 1 in 100 had a total gross income of \$3,000, including salary, income from possessions of husband and wife and earnings of minor children. Though salaries now are better, they have not increased in proportion to the cost of living, and with salary ceasing there are few who can retire without dependence on some one. The Church owes it to its veterans to make provision for them.

*Relief.* In becoming a board of pensions the

board has not ceased to be a board of relief. Ministers becoming either physically or mentally incapacitated from earning a livelihood, if in need, are given the same amount as the pension during the time of their disability, with the regular allowance for children under sixteen.

In addition, the board supplements the pensions of those who are in need by four grants during the year, ranging from \$50 to \$12.50, according to the need in each case. Funds for this purpose are solicited at Christmas time and throughout the year, as only special gifts are available for this purpose. In cases of special need, which commend themselves to two-thirds of the executive committee, aid is given to those still in active service; for instance, during the prolonged sickness of a wife. In 1923, over \$12,000 were distributed in these ways, all of which was contributed for the special purpose. This is one of the important functions of the board. Almost 150 persons were aided in this way.

*Finances.* There are now on the pension roll 172 retired ministers, 17 disabled ministers, 388 widows and 100 children, involving an annual expenditure of over \$139,000. In 1922-1923, over \$136,000 were paid out in pensions, and the receipts from the apportionment were only \$124,000. Part of this was made up by special gifts and from endowment income, but in the three years in which the pension has been in operation a debt of over \$20,000 has accumulated, on which interest is being paid. This debt will continue to increase until a far larger percentage of the apportionment is paid or the proposed endowment is raised, unless the friends of the board make extra contributions to meet the

need. To this end gifts to the amount of \$50,000 are being sought. Gifts to the board have more than doubled in the past year and everywhere interest in its work appears to be growing. The overhead expenses as reported at Buffalo were a trifle over 4 per cent.

*The Appeal of the Work.* The work of the Board of Ministerial Relief presents its appeal on the basis of the divine obligation to make provision for the ministry and justice for the veteran in a form which the necessity calls for. A pension is a business proposition from the standpoint of the welfare of the Church and its advancement; it is the payment of a personal debt for services rendered. The practical business side of the work makes its special appeal to the men. The fact that more than two-thirds of those on the roll are women and children makes its special appeal to the women of the Church and the Women's Missionary Society has pledged \$10,000 to the work for the present biennium. To the young people the work and plans of the board come as a message of hope for those who are looking forward to giving their lives to the Master's service, either in the ministry or as ministers' wives.

### *Board of Deaconess Work*

The present number of Protestant deaconesses is estimated at 30,000. The larger number of them are Lutherans. In the United States there are ten Lutheran motherhouses located at Philadelphia, Milwaukee, Brooklyn, Omaha, Baltimore, Minneapolis, St. Paul, Chicago; Brush, Colo., and Fort Wayne, Ind., and having under their care 361 sisters.



*Nature of the Calling.* A deaconess sisterhood is not an "order," bound by vows and claiming superior holiness. It is a voluntary association of earnest women who, constrained by the love of Christ, devote their entire time and strength to loving ministry in His name. The sphere of activity of the deaconess is very wide. She may labor wherever a Christian woman's sympathy and skill can help to care for the sick, comfort the sorrowing, instruct the young, strengthen the weak or reclaim the erring. In America, Lutheran sisters are engaged in twenty-five distinct lines of service and many other fields are open to them.

*Organization.* Lutheran deaconess work always centers in an institution known as a motherhouse. This is the home of the sister during her training and as long as she remains in the calling. It furnishes for her food, garb, title, training, fields of labor, companionship, official character, protection and support. In foreign countries these institutions are supported by associations not under the control of the Church, but in close connection with it. In America they are nearly all under the supervision of regularly organized synodical bodies.

*Philadelphia Motherhouse.* The Mary J. Drexel Home and Motherhouse of Deaconesses was founded in 1885 by Mr. John D. Lankenau. It has 87 sisters. Of these, seven are engaged in a children's hospital in the motherhouse, twenty-nine in the Lankenau hospital on the adjoining ground, twelve in teaching in the excellent graded school conducted by the institution, nine in charitable institutions, seven in parish work and twenty-three in various forms of service in the motherhouse. Instruction and prac-

tice are given in Christian kindergarten work and there is a special two-year course for Christian workers other than deaconesses.

*Baltimore Motherhouse.* This was established by the General Synod in 1895 and supported by that body until 1918, when it was transferred to the United Lutheran Church. It has sixty sisters, of whom thirty are engaged as parish deaconesses, two laboring in orphans' homes, three in old people's homes, one superintending a girls' hospice, two serving in city inner mission work, two in private nursing, three in foreign fields, one in the Virgin Islands and sixteen completing their course of training or serving the various departments in the motherhouse. There is also a Christian kindergarten and a one-year course for Christian workers. Fifteen of the 134 graduates of this course occupy important positions in our American churches and twelve are serving in the foreign mission fields of the United Lutheran Church. Many of the others are rendering efficient volunteer service in their home churches. A two-year course of this character is now also offered.

*Milwaukee Motherhouse.* This institution is intersynodical in character, but has always been closely allied with synods now in the United Lutheran Church. It supplies sisters for a number of benevolent institutions within that body. It has control of the large Milwaukee hospital and trains for Christian kindergarten and parish work.

#### QUESTIONS

1. Why does the United Lutheran Church do its work through boards and committees?
2. Define the scope of foreign missions.

3. To what non-Christian peoples do the foreign missionaries of the United Lutheran Church now preach the Gospel?

4. How are missionary interest and activity cultivated at the home base?

5. What is the function of Home Missions? Of Church Extension?

6. Describe the administrative machinery of the Board of Home Missions.

7. State some of the results of home mission work in the United Lutheran Church.

8. Among what people and in what fields does the Northwestern Board do mission work?

9. Which are the three departments of mission work among immigrants? Say something about the work of each department.

10. What fields have been assigned to the West Indies Board?

11. Describe the way in which the Jewish missionaries of the United Lutheran Church have been secured.

12. What is the aim of the Women's Missionary Society? How does it reach this aim?

13. What are the definite objectives of the Board of Education?

14. Into what departments is the activity of this board divided? Describe the work of each department.

15. For what purpose has the Parish and Church School Board been constituted?

16. What Sunday school courses does this board provide?

17. With what function is the Board of Publication charged?

18. Name the church papers and some important books published by this board.

19. What is the program of the Laymen's Movement?

20. What are the objects of the Luther League? Name its departments.

21. What is the scope of Brotherhood activities?

22. Mention the standing committees and define their functions.

23. Define the Inner Mission.

24. What indicates the scope of the Inner Mission work of the United Lutheran Church?

25. What pensions does the Board of Ministerial Relief pay?

26. How does this board function for relief?

27. On what basis does this board make its appeal?

28. What are the deaconess' spheres of activity?

29. Describe the work of the deaconess' institutions of the United Lutheran Church.

30. What official relation does the United Lutheran Church hold to the National Lutheran Council?

## CHAPTER VII

### THE SOURCES OF ITS EFFICIENCY

This chapter deals with synods and congregations. They are the sources of the efficiency of the United Lutheran Church in America. When they function properly the Church as a whole is enabled to do the work God intended it should do. When they are indifferent and unfaithful the whole Church suffers.

#### SYNODS

“Synods are associations of congregations, uniting for the confession of their fellowship in the faith and co-operation in the various activities of the Church.”

Historically the great Councils or Synods have been of the greatest value to the Church for the preservation of the true faith and the development of a pure and progressive Christianity. Those early great representative bodies laid solidly the foundations of our Evangelical faith in the creeds of the Church, which ever since have served the Church in the detection of error and in guarding the purity of its doctrine. With the centralization of authority in the pope and his curia the great representative Councils ceased to be held except at great intervals of time. Then followed the darkest age of Christendom. In Protestant countries, especially in America, the need of regular and frequent gather-

ings representative of the whole Church in a given territory, or in the entire country, has been felt to be necessary. They are of greatest value in the preservation of a pure faith and the promotion of an active Church life.

In our American Lutheran Church two types of General Synod exist. One is that of our own United Lutheran Church, with its co-ordinated plans of work and delegated authority. The other is that of the Synodical Conference, which aims at little more than an association for the discussion of doctrinal subjects.

The United Lutheran Church in America is composed of thirty-five constituent synods. These constituent synods are associations of congregations uniting for the confession of their fellowship in the faith and co-operating with each other in promoting the work the whole Church desires to accomplish. They exist in order that the plans of the United Lutheran Church may be more effectively carried out and that the congregations composing these smaller groups may be better developed in faith and life.

### PRINCIPLES OF ORGANIZATION

1. A synod of the United Lutheran Church in America consists of ministers and congregations of believers in unity with the doctrinal basis of the Church as set forth in Article II of the Constitution. See page 161.

2. The grouping of congregations into synods has been more or less arbitrary on the part of congregations, guided sometimes by one idea, sometimes by another. Gradually, however, the group-



ing is coming to be along territorial lines and ability to serve the whole Church in the best way.

The Constitution of the United Lutheran Church provides, however, that no groupings shall be made or geographical boundaries altered without the permission of the general body.

3. Two great principles underlie this whole matter of organization. (1) All power in the Church belongs primarily and exclusively to our Lord and Saviour Jesus Christ, the head of the Church. This power is not delegated to any man or body of men.

(2) All just power exercised by the Church has been committed to her for the furtherance of the Gospel through the Word and sacraments, and is conditioned by this end and pertains to her as the servant of Jesus Christ. The Church, therefore, has no power to bind the conscience except as she teaches what her Lord teaches and faithfully commands what He has charged her to command. (Constitution, Article III, Sections 1 and 2.)

### OBJECTS, DUTIES AND POWERS

As set forth in the Model Constitution for Constituent Synods, in harmony with Article VI of the Constitution of the United Lutheran Church, a synod is organized:

- (a) To preserve and extend the pure teachings of the Gospel and the right administration of the sacraments. (Eph. 4:5, 6. Augsburg Confession, Article VII.)
- (b) To conserve the unity of the true faith: to guard against any departure therefrom: and to strengthen the congregations in faith, in

confession and in the promotion of the kingdom of God.

- (c) To give outward expression to the spiritual unity of Evangelical Lutheran congregations, to cultivate co-operation among all Lutherans in the promotion of the general interests of the Church, and to develop and unfold the specific Lutheran principle and practice and make their strength effective.
- (d) To awaken, co-ordinate and effectively direct and supervise the united energies of the congregations in such operations as the following:
  - 1. The training of ministers and teachers to be witnesses of the Word; and the upbuilding, maintenance and strengthening of institutions for the promotion of such training.
  - 2. The extension of the kingdom of God by the support of Home, Foreign and Inner Missions, under the administration and functions of the United Lutheran Church in America.
  - 3. The proper regulation of the human externals of worship in the congregation and family, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church, as well as the practice of the United Lutheran Church in America, unto the edification of the body of Christ.
  - 4. The creation and development of agencies to carry on all departments of work in co-operation with the boards, committees and agencies of the United Lutheran Church in America.
- (e) To solicit and disburse funds and to devise ways and means necessary for the work defined in the synod's constitution.
- (f) To ordain men to the holy office of the Ministry of the Gospel: and to suspend and depose those who dishonor it by false teaching, by insubordination or an unworthy or wicked life.

- (g) To maintain discipline unto the fostering of holiness and fidelity in the ministry and people.
- (h) To maintain a true connection and relation with the United Lutheran Church in America and all its interests and obligations.

### MEETINGS

Regular meetings of constituent synods are held annually at such times as the synods select.

As the synod consists of ministers and congregations, the annual meeting or convention consists of ministers and lay representatives from the congregations.

The constitutional requirement on this matter of representation provides that "It shall be the duty of the Church council or councils of every pastoral charge belonging to the synod to appoint annually from its communicant members in good standing a lay delegate, who shall represent the charge at all meetings of synod and submit a report to the parish. It may also appoint an alternate to take the place of the regular delegate in his absence."

The conventions of synod are not for the settlement of doctrines. This does not belong to the constituent synods, though the doctrines of the Church may be and shall be discussed. The practical activities of the Church and the extension of the Kingdom are the matters particularly before the meetings of synod. Some of the duties and activities are those committed to the synods by the United Lutheran Church. Others are distinctly the synods' own problems and duties.

Some synods have a Ministerium, which consists of the ordained members of the synod. When it is

held its special duty is the passing upon and reporting to the synod all applications for ordination or reception of ministers recommended by the Examining Committee. It also tries all cases of heresy.

### THE BASIS OF THE SYNOD'S UNITY

The unity of the synod is the unity of congregations which agree to act together on the basis of a common faith. This agreement is entered into voluntarily, but once entered upon it is binding and cannot be treated lightly. The primary thing in this agreement is adherence to the faith as set forth in the doctrinal basis of The United Lutheran Church in America. The other factor in this unity is the principle that representation of congregations convened in synod are representatively the congregations themselves. Thus, there is that unity which consists in the association of congregations of a common faith agreeing to act together in the work of the whole Church.

### A SYNOD'S TWOFOLD RELATION

The synods of the United Lutheran Church stand in a twofold relation. (1) To the congregations composing them. (2) To the United Lutheran Church or, which is the same thing, to the other synods in the United Lutheran Church.

*To the Congregations.* The synods owe their existence and efficiency to the congregations. The congregations are the primary bodies through which the power committed to the Church is exercised. This is a fundamental principle in the policy of our Church.

The Constitution of the United Lutheran Church reads on this point as follows:

Congregations are the primary bodies through which power committed by Christ to the Church is normally exercised.

In addition to the pastors of Churches, who are ex-officio representatives of their congregations, the people have the right to choose representatives from their own number to act for them under such constitutional limitations as the congregations may approve.

The representatives of congregations convened in synod and acting in accordance with their constitution are, for the ends defined in it, representatively the congregations themselves, and have the right to call and set apart ministers for the common work of all the congregations; whose representatives they thereby become, and as such also members of the synod. Article III, Sections 3-5.

These paragraphs open up two very important matters. First, not only do they treat of the power of the congregation and its primary character, but they also emphasize the responsibility of the congregation for the acts of the synod and its obligation to see to it that the decisions and plans of the synod are carried out.

It is not uncommon for congregations to feel that they must always consider their local interests first and that synod's plans and decisions are something entirely apart from their own interests. Let it be remembered that when the representatives of the congregations in synodical conventions act it is the act of the congregations and the congregations are responsible for the carrying out of the plans and acts of the synod.

The second matter is that of the synod's authority. The United Lutheran Church in convention has recognized that the synods have authority in matters relating to the congregations. Just as a representative government binds all the people through the acts of its representatives, so the synod, a rep-



representative body, has authority to carry out its decisions. This principle is emphasized as follows in the Minutes of the Washington Convention. Page 62, A, 1.

Here the Church lays down, "as a principle that should be observed by all boards, committees and societies whose organization and work are general in scope, its recognition of the constituent synods, with their elected officials as the pre-eminent authority in relation to congregations."

While this declaration deals with the additional question of the authority of synods in their own affairs as above that of any board or organization, it is also announcing the principle of synodical authority in matters relating to the congregations of the synods. This is emphasized in the Minutes of the same convention, page 87, A, as follows:

"Related to the congregations there exist the constituent synod, the general body with its boards and committees and the general organizations for men, women, young people. Of these three the synods, with their elected officials, constitute the pre-eminent authority in relation to the congregations. This is true because the synods are directly established by the congregations themselves. It is furthermore in harmony with Lutheran polity and the constitution and by-laws of the United Lutheran Church. All relations to congregations coming from the two forms of organization mentioned above must come through the constituent synods and their official heads.

"Since they are directly established by the congregations the synods should recognize their full authority and exalt it. They are the guides and

protectors of the congregations. They should, through appointed committees, establish direct relationship with the general boards and general organizations, regulating thus also the relationship of both these to the congregations. The synods should regard themselves as the primary agency for promoting and securing the gifts of the congregations to the general benevolent causes of the Church."

The synods themselves in their constitutions have recognized the importance of exalting and rightly using their authority in matters relating to the congregations. They are the final authority in matters of discipline relating to congregations and rightly emphasize the importance of congregations recognizing this authority in all matters relating to the welfare and concerted service of the congregations. They give their presidents the oversight of the congregations and urge upon them the recognition in all matters of the authority of the synod.

*To the United Lutheran Church.* Just as each synod has a relationship of authority and service to the congregation composing it, so each constituent synod has a distinct relationship to the general body of which it is a part and so to the other synods composing the general body.

This relationship is twofold, it is a relationship of authority. As the congregations are required to recognize the authority of the synod, so a constituent synod is required to recognize the authority of the United Lutheran Church. What the general body decides in accordance with its constitution is binding upon the synods. This is pre-eminently true in doctrine and it applies also to policies and

benevolent service. It is also a relationship of service. There are certain great acts of service undertaken by the general body. If the synods' relationship were only that of submissive obedience to authority it would lack life and action. But its relationship to the general body includes far more than a simple recognition of authority. It is one also of loving co-operation and service. This requires the constituent synods to consider carefully the plans and acts into which they enter and then whole-heartedly co-operate in them. This relationship is set forth in the constitution of the United Lutheran Church in these two paragraphs:

Congregations representatively constituting the various synods may elect delegates through those synods to represent them in a general body, all decisions of which, when made in accordance with the constitution, bind, so far as the terms of mutual agreement make them binding, those congregations and synods which consent to be represented in the general body.

In the formation and administration of a general body, the synods may know and deal with each other only as synods. In all such cases, the official record is to be accepted as evidence of the doctrinal position of each synod and of the principles for which alone other synods are responsible by connection with it. Article III, Sections 6, 7.

In the Model Constitution for Constituent Synods this matter of relationship to the United Lutheran Church is stressed. First, in its emphasis upon a synod's doctrinal position being in exact conformity to that of The United Lutheran Church in America, and second, in the constitutional requirement that the synod be required to maintain a true connection and relationship with The United Lutheran Church in America and all its interests and obligations.

## THE CONFERENCES

Standing in close connection with the constituent synods, both in its relationship with the congregations and the United Lutheran Church, are the conferences. Conferences are divisions into which synods group their members and congregations for purposes of local administration; they are committees of the synodical organizations. Congregations do not unite into conferences and conferences, in turn, into synods; but congregations unite into synods or are admitted into synods, and then are organized under the synodical constitution as conferences. The conferences are subdivisions of the synods, composed of ministers and congregations of the synod, located within a given territory, as from time to time determined by the synod.

They are becoming more and more important in the carrying out of the plans of the synod, the smaller grouping making it possible to reach the congregations with the plans and desires of the synod in an effective way. Its organization gives to the synod, through the officials of conference, a multiplied working force, which is a great aid to the synod's activities.

The conference owes its existence to the synod and is subject to its authority. Only in a limited way does it have executive authority of its own, and that only in accordance with the will and plan of the synod of which it is a part. Its actions are at all times subject to review by the synod. The president of synod should have a voice and vote in all its meetings, and also the power to call special meetings of the conference. It is also required to

make an annual report of its proceedings to the president of synod.

While this relationship as to authority is very important and co-ordinates the work of the synod in a right way and is not to be ignored, yet the conference has its own important work and duties. It is the duty of each conference to care for the development of the church upon its territory; to assist in carrying out the resolutions of synod; to call attention to new fields of labor and to co-operate with the synodical mission board in the development of missions within its bounds. It should aid in supplying vacant congregations and be concerned with their care while vacant. It is the first court of appeal in all cases relating to discipline in the congregations and its decisions are final unless the appeal is carried to synod.

In its convention it should give time to the discussion of doctrinal, exegetical, pastoral and practical subjects. This is a very important matter and should not be neglected. Synods as they are today, with their many duties and multiplied business details, can find little time for discussion of doctrinal subjects. This should by all means be done in the conference, where executive and legislative matters are not so pressing. As our Church grows and the synods increase in size the conferences grow in importance and usefulness. A great deal depends upon them for effective work in carrying out the plans of the Church.

### CONGREGATIONS

As has been said repeatedly in this article the congregations are the primary bodies through which



power committed by Christ to the Church is normally exercised. They are the primary unit in all actions of constituent synods and general bodies. If the congregations do not sense the importance of concerted action synods fail. If congregations do not carry out the great plans for benevolent action the service is not done.

So after all, we must depend upon the congregations for the progress and service of our Church. Upon their fidelity to the interests of the whole Church the welfare of the Church depends. This is not simply a matter of sentiment, but of calm and real understanding of the relationship of obligation and duty of congregations to the synod which they have voluntarily formed. When a congregation has associated itself with other congregations of like faith to form a synod it is under obligation to God and the Church to recognize the authority of the synod and to carry out its plans and decisions. The failure of the Church to function as it ought in its benevolent operations is due to a lack of this comprehension, both on the part of pastor and people. The constitutional requirements of the United Lutheran Church dealing with the relationship of the congregations and the synod have been fully quoted in the foregoing pages. They are concise, clear and comprehensive. But unless our congregations realize them and determine faithfully to abide by them we will never be fully efficient.

The primary responsibility for the entire work of the Church rests upon the congregations. If the congregation considers itself sufficient in itself and gives no co-operation in the great work of the Church the power committed to it by Christ is not

exercised. And unquestionably the key man in the congregation is the pastor.

*Some things the Synod should mean to the Congregation and its Pastor.* 1. It should mean organized guidance and authority. This has been emphasized above. As the Washington convention of the United Lutheran Church said, "Synods are the guides and protectors of the congregations." This guidance and authority makes for safety, efficiency and service.

2. It represents to a congregation with its pastor their immediate and systematic touch with the Church of which they are a part. The fellowship with men of like faith with common problems and responsibilities is not a light matter. Placed as most of our congregations and pastors are in the midst of activities of all kinds demanding co-operation, associated in the work with men of differing conceptions of the Church and its work, it is a great help to be able to have the fellowship of the synod for mutual encouragement and understanding. We receive and we give in this fellowship. We should use this fellowship more and strengthen it. But this touch with the whole Church is more than a mere fellowship. It is a fellowship in the faith. The synod stands for a company of congregations and pastors of a common faith. It emphasizes our Lutheran Church as a whole and the vital character of its doctrines. The faith of the Church needs to be emphasized not only for our own sake, but the world needs what the Lutheran Church has to give. The more we strengthen the congregation's relationship with the synod the better we maintain ourselves in the faith and the better able we are to

demonstrate the purity and power of that faith in our respective communities. It would be well for all our congregations and pastors to promote this idea of the value of a congregation's touch with the whole Church for the sake of its fellowship and faith.

3. It is the body to which the congregations have delegated authority to ordain ministers. The synod educates many young men, in whole or in part, examines and ordains them as ministers of the Gospel. It is from the synod that every minister has the authority, humanly speaking, for his ministry. Ordination is performed by the synod alone through its chosen officers. We recognize no Apostolic Succession except as it is found in the whole Church. We have not bishops to hand down to us the right to the ministry. But the Church, through the synod, gives this authority with the laying on of the hands of the brethren. Authority to exercise the office of the ministry may also be taken away by the synod from men who prove unworthy. This great fact should mean a great deal to our churches and should foster respect and love on the part of our people and pastors. The life of the Church is dependent upon keeping full the ranks of the ministry. A congregation calls a man to the ministry. The congregations functioning as a synod ordain him.

4. The synod presents to a congregation an opportunity for enlarged constructive action and service. It brings to every congregation the opportunity and duty of giving service in a larger way than can be done by any individual congregation

working alone. It would not minimize the work a single congregation can do by itself. Its possibilities are wonderful. We do not half do, nor do we do half of, what is about us to do. But there are some things we can do only when we do them together. The world about us needs constructive work. The sin of the world needs the saving plan of the whole Church. Works of loving service can best be done when the Church acts as a whole.

This opportunity and duty for service in a larger way requires increasing interest and co-operation on the part of the congregations. Our United Lutheran Church in America has great plans for the extension of the Kingdom and the care of souls. The synods are the working forces through which the congregations can put these plans into action. Constituent synods have plans and work of their own. The need is for a greater realization of this opportunity for larger service on the part of the congregations and a finer type of co-operation than has ever been given before. Appeals from many sources come to our congregations voicing needs that exist in many parts of the world. Plans come from all sorts of organizations urging our congregations to co-operate to meet conditions in state or nation. Some of these are good, some are misleading and disturbing. The great need of our Church is that congregations hear and support more wholeheartedly the plans and purposes of the United Lutheran Church and the synods to which they belong. This is a congregation's most definite opportunity for larger service. It must be met if our Lutheran Church is to make its best contribution to the work of the Kingdom.

*What should be a Congregation's attitude toward its Synod?* 1. It should recognize its authority. Synods with their elected representatives constitute the pre-eminent authority in relation to the congregations. This is required by good order and rests upon the principle that congregations convened in synod are representatively the congregations themselves. Authority thus established is a real authority and not to be denied.

2. It should be one of interest and concern for the great work the synod is trying to do. It is not sufficient that a congregation concern itself entirely with its own self and field. The great work of the whole Church should concern deeply the individual congregation and pastor.

3. A constructive spirit with regard to it. Criticism is sometimes very valuable. It helps those in authority to do better the work committed to them. But it should be a constructive criticism, given in love for the Church and its work. Destructive criticism tears down and never builds up; it hurts the cause.

4. A fair spirit toward all of its activities. There are naturally some things and causes in which we are more interested than others. It is very easy to emphasize that one thing in our congregation to the hurt of others. A pick and choose policy in the work of the synod is not fair to the other great causes which need our support. Let us see all needs and deal with them fairly.

5. One of loyalty and co-operation. Synods are composed of representatives who want to do the very best for the whole Church while preserving the interests of the individual congregations. They



act conscientiously in all matters and are earnest in their endeavors to serve the Church. Little can be done, however, unless congregations and pastors are loyal to the program of service set up and give it their hearty co-operation. God has given our Lutheran Church a wonderful opportunity in this day and age. If it is to be equal to its work and meet the challenge of its opportunity it must be aggressive and strong, not only in individual congregations, but in its organized activities. This calls for loyalty and co-operation in spirit, in prayer and in action to the synod of which it is a part, and so to the great Church whose name we proudly bear.

### QUESTIONS

1. What is a synod?
2. What has been the place of the synod in the history of the Christian Church?
3. What service was rendered by some of the great historical synods and councils?
4. Why are synods, general and constituent, necessary for the life of the Church?
5. How many constituent synods are there in The United Lutheran Church in America?
6. Name them.
7. What is the doctrinal basis of The United Lutheran Church in America and therefore of the constituent synods?
8. How are groupings of congregations into synods made?
9. How should they be made?
10. What two principles underlie the whole matter of organization?
11. What is the work of a synod?
12. How does a synod function?
13. Of what does a convention of synod consist?
14. What is a ministerium?
15. What elements enter into the basis of a synod's unity?
16. What is the twofold relation of a synod?
17. What indicates the importance of the congregations?
18. How is a synod formed and on what does it depend for its existence?

19. Why are congregations responsible for the acts of the synods?
20. How is the authority of the synods emphasized?
21. In what relation does it stand to the boards of the Church?
22. In what relation does a synod stand to the United Lutheran Church in America?
23. How are delegates chosen to the convention of the U. L. C. A.?
24. What is the relation of a congregation to the synod?
25. What is the result of a congregation's failure to do the work according to the plans of synod?
26. What should the synod mean to a congregation?
27. What can a pastor do in promoting the work of synod in his congregation?
28. On what basis does the authority of synod rest?
29. What should be a congregation's attitude toward its synod?

## CONSTITUTION

### PREAMBLE

In the Name of the Father, and of the Son, and of the Holy Spirit.  
Amen.

Having been called by the Gospel and made partakers of the grace of God, and, by faith, members of our Lord and Saviour Jesus Christ, and, through Him, of one another,

We, members of Evangelical Lutheran congregations in America, associated in Evangelical Lutheran Synods, recognizing our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defence and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad; realizing the vastness of the field that God has assigned us for our labors in this Western world, and the greatness of the resources within our beloved Church which are only feebly employed for this purpose; conscious of our need of mutual assistance and encouragement; and relying upon the promise of the divine Word that He who hath begun this work will perfect it until the day of Christ Jesus,

Hereby unite, and now invite and until such end be attained continue to invite all Evangelical Lutheran congregations and Synods in America, one with us in the faith, to unite with us, upon the terms of this Constitution, in one general organization, to be known as THE UNITED LUTHERAN CHURCH IN AMERICA.

### ARTICLE I

#### NAME

The name and title of the body organized under this Constitution shall be THE UNITED LUTHERAN CHURCH IN AMERICA.

### ARTICLE II

#### DOCTRINAL BASIS

Section 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

Section 2. The United Lutheran Church in America accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

Section 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

Section 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

## ARTICLE III

### PRINCIPLES OF ORGANIZATION

In accordance with the foregoing Doctrinal Basis, The United Lutheran Church in America sets forth and declares the following principles as fundamental to its organization:

Section 1. All power in the Church belongs primarily and exclusively to our Lord and Saviour Jesus Christ, the Head of the Church. This power is not delegated to any man or body of men.

Section 2. All just power exercised by the Church has been committed to her for the furtherance of the Gospel through the Word and sacraments, and is conditioned by this end and pertains to her as the servant of Jesus Christ. The Church, therefore, has no power to bind the conscience except as she teaches what her Lord teaches and faithfully commands what He has charged her to command.

Section 3. Congregations are the primary bodies through which power committed by Christ to the Church is normally exercised.

Section 4. In addition to the pastors of churches, who are *ex officio* representatives of their congregations the people have the right to choose representatives from their own number to act for them under such constitutional limitations as the congregations may approve.

Section 5. The representatives of congregations convened in Synod and acting in accordance with their Constitution are, for the ends defined in it representatively the congregations themselves, and have the right to call and set apart ministers for the common work of all the congregations; whose representatives they thereby become, and as such also members of the Synod.

Section 6. Congregations representatively constituting the various Synods may elect delegates through those Synods to represent them in a general body, all decisions of which, when made in accordance with the Constitution, bind so far as the terms of mutual agreement make them binding, those congregations and Synods which consent to be represented in the general body.

Section 7. In the formation and administration of a general body, the Synods may know and deal with each other only as Synods. In all such cases, the official record is to be accepted as evidence of the doctrinal position of each Synod and of the principles for which alone the other Synods are responsible by connection with it.

## ARTICLE IV

## MEMBERSHIP

Section 1. The United Lutheran Church in America at its organization shall consist of the congregations that compose the Evangelical Lutheran Synods which have been in connection with the General Synod of the Evangelical Lutheran Church in the United States of America, the General Council of the Lutheran Church in North America, or the United Synod of the Evangelical Lutheran Church in the South, and which accept this Constitution with its Doctrinal Basis as set forth in Article II.

Section 2. Any Evangelical Lutheran Synod applying for admission which has accepted this Constitution with its Doctrinal Basis as set forth in Article II, and whose Constitution has been approved by the Executive Board, may be received into membership by a majority vote at any regular Convention.

## ARTICLE V

## DELEGATES

Section 1. Each Synod connected with The United Lutheran Church in America shall be entitled to representation at its Conventions by one ordained minister and one layman for every ten pastoral charges, or major fraction thereof, on its roll; provided, however, that each Synod shall be entitled to at least one ministerial and one lay delegate; and provided further that the delegates elected by the Synods to the last conventions of the general bodies to which they respectively belong held prior to the first convention hereunder, shall be and they are in the adoption hereof chosen by their respective Synods as their duly elected delegates to said first convention hereunder, irrespective of the basis of representation upon which they were chosen. The ratio of representation may be changed at any regular Convention of The United Lutheran Church in America by a two-thirds vote, provided that notice of the proposed change has been given at the preceding regular Convention.

Section 2. Each Synod shall choose its delegates in such manner as it may deem proper. The delegates from each Synod shall elect one of their own number as chairman unless the Synod itself has designated the chairman.

## ARTICLE VI

## OBJECTS

The objects of The United Lutheran Church in America are:

Section 1. To preserve and extend the pure teaching of the Gospel and the right administration of the sacraments (Eph. 4: 5, 6; The Augsburg Confession, Article VII).

Section 2. To conserve the unity of the true faith (Eph. 4: 3-16; 1 Cor. 1: 10), to guard against any departure therefrom (Rom. 16: 17), and to strengthen the Church in faith and confession.



Section 3. To express outwardly the spiritual unity of Lutheran congregations and Synods, to cultivate co-operation among all Lutherans in the promotion of the general interests of the Church, to seek the unification of all Lutherans in one orthodox faith, and thus to develop and unfold the specific Lutheran principle and practice and make their strength effective.

Section 4. To awaken, co-ordinate and effectively direct the energies of the Church in such operations as the following:

(a.) The training of ministers and teachers to be witnesses of the Word.

(b.) The extension of the kingdom of God by Home, Foreign and Inner Missions.

(c.) The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church, and may edify the Body of Christ.

(d.) The appointment of editorial committees or editors of church papers and Sunday school literature.

(e.) The preparation and publication of such literature as shall promote the dissemination of knowledge as to the doctrines, practice, progress and needs of the Lutheran Church.

(f.) The creation, organization and development, through Boards and Committees, of agencies to carry on all departments of work.

Section 5. To lay apportionments, and to solicit and disburse the funds necessary for these and other purposes defined in this Constitution.

Section 6. To foster and develop the work of Synods, to exercise a general supervision of the Church, and on appeal of Synods to give counsel and to adjudicate questions of doctrine, worship and discipline.

Section 7. To enter into relations with other bodies in the unity of the faith and to exchange official delegates with them.

## ARTICLE VII

### CONVENTIONS

Section 1. A Convention of the duly elected delegates of The United Lutheran Church in America shall be held at least once in every two years, at such time and place as may be determined by the preceding Convention of the body, or by the Executive Board.

Section 2. Special Conventions shall be called by the officers at the request of two-thirds of the members of the Executive Board, or at the request of the Presidents of a majority of the Synods. The delegates shall be those who represented the Synods at the previous regular Convention, provided they have not been disqualified by removal or by the election of new delegates. Vacancies in delegations shall be filled according to the rules of the respective Synods.

Section 3. A majority of the delegates representing a majority of the Synods shall constitute a quorum.

## ARTICLE VIII

## POWERS

Section 1. *As to External Relations.* The United Lutheran Church in America shall have power to form and dissolve relations with other general bodies, organizations and movements. To secure uniform and consistent practice no Synod, Conference or Board, or any official representative thereof, shall have power of independent affiliation with general organizations and movements.

Section 2. *As to Internal Relations.* The United Lutheran Church in America shall have power to deal with internal matters that affect all its constituent Synods or the activities of The United Lutheran Church as a whole, except that when the operation of such power takes place within the domain of any of the Synods their consent and co-operation must first be secured.

Section 3. *As to Intersynodical Dealings.* The United Lutheran Church in America shall have power to address and counsel its constituent Synods for the promotion of intersynodical harmony. Any question of interpretation of law, rights or principle, that comes within its jurisdiction, or any proper cases referred to it on appeal of a Synod, shall be determined by a Commission of Adjudication hereinafter provided for.

Section 4. *As to Individual Synods and Specific Cases.* If Synods have had due and legal opportunity to be represented in the Conventions of The United Lutheran Church in America, they are bound by all resolutions that have been passed in accordance with this Constitution. But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran Church in America.

Section 5. *As to Doctrine and Conscience.* All matters of doctrine and conscience shall be decided according to the Word of God alone. If, on grounds of doctrine or conscience, the question be raised as to the binding character of any action, the said question shall be referred to the Commission of Adjudication. Under no circumstances shall the right of a minority be disregarded or the right to record an individual protest on the ground of conscience be refused.

Section 6. *As to the Maintenance of Principle and Practice.* The United Lutheran Church in America shall protect and enforce its Doctrinal Basis, secure pure preaching of the Word of God and the right administration of the sacraments in all its Synods and congregations. It shall also have the right, where it deems that loyalty to the Word of God requires it, to advise and admonish concerning association and affiliation with non-ecclesiastical and other organizations whose principles or practices appear to be consistent with full loyalty to the Christian Church, but the Synods alone shall have the power of discipline.

Section 7. *As to Books of Devotion and Instruction, etc.* The United Lutheran Church in America shall provide books of devotion and instruction, such as Liturgies, Hymn Books and Catechisms, and

no Synod without its sanction shall publish or recommend books of this kind other than those provided by the general body.

Section 8. *As to Work and Administration.* The United Lutheran Church in America shall have the power to engage in the work described under "Objects" (see Article VI), to create and regulate Boards and Committees, to determine budgets, and to lay apportionments.

Section 9. The executive power of The United Lutheran Church in America shall be vested in the officers of the general body, in an Executive Board, and in various other Boards for special purposes, subject to this Constitution and the Conventions of the general body.

## ARTICLE IX

### OFFICERS

Section 1. The officers of The United Lutheran Church in America shall be a President, a Secretary and a Treasurer, who shall be elected by ballot at each regular Convention and shall serve until their successors are elected. The President, who shall be an ordained minister, and the Secretary shall be chosen from the delegates present.

Section 2. The President shall preside at all sessions of the Convention, shall have the appointment of committees, unless The United Lutheran Church otherwise direct; shall see that the Constitution be observed and resolutions carried out; shall sign all official papers, and shall discharge such other duties as are delegated to him by the Convention.

Section 3. The Secretary shall keep a record of the proceedings, attest all documents of the body, and publish the time and place of the next meeting at least two months in advance. In case of a special meeting he shall give a written notice thereof to the President of each of the Synods immediately upon the issue of the call, and shall publish the same at least thirty days in advance of the meeting.

Section 4. The Treasurer shall receive and disburse all moneys, and keep an account of all his transactions and submit a report of the same at each regular Convention. He shall make disbursements only upon the order of the President, attested by the Secretary. He shall be required to give corporate surety in such amount as shall be determined by the Executive Board.

Section 5. In the event of the death, resignation or incapacity of any officer in the interim between Conventions, the Executive Board shall fill the vacancy.

## ARTICLE X

### INCORPORATION

The United Lutheran Church in America shall be incorporated.

## ARTICLE XI

## THE EXECUTIVE BOARD

Section 1. The Executive Board of The United Lutheran Church in America, which shall also be its Board of Trustees, shall consist of the President, the Secretary and the Treasurer of the general body, who shall also be the officers of the Executive Board, together with six ministerial and six lay members, who shall be elected by the general body for a term of four years.

Section 2. At the first election three ministerial and three lay members shall be elected to serve four years, and three ministerial and three lay members to serve two years. Thereafter three ministerial and three lay members shall be elected at each regular Convention to serve four years.

Section 3. The Executive Board shall meet at stated times. It shall be the duty of the Executive Board to represent The United Lutheran Church in America and to carry out its resolutions and attend to its business during the interim; it shall co-ordinate the work of the executive departments, receive reports as to the work and needs of the several Boards, present a budget to the Conventions with apportionments, fill vacancies not otherwise provided for, and perform such other work as may be delegated to it by the general body, to which it shall make full report of its acts.

## ARTICLE XII

## COMMISSION OF ADJUDICATION

Section 1. A Commission of Adjudication shall be established to which shall be referred, for interpretation and decision, all disputed questions of doctrine and practice, and this Commission shall constitute a court for the decision of all questions of principle or action arising within The United Lutheran Church in America, and which have been properly referred to it by resolution or by appeal of any of the Synods.

Section 2. This Commission of Adjudication shall consist of nine members, six ministers and three laymen, learned in the doctrine, the law and the practice of the Church. All of the members of this Commission shall be elected at the first Convention of The United Lutheran Church in America, two ministers and one layman for a period of six years, two ministers and one layman for a period of four years, and two ministers and one layman for a period of two years. As their terms expire their successors shall be elected at each Convention for a term of six years.

Section 3. The Commission shall elect its own officers, and shall meet at least semi-annually for the transaction of business. When it holds meetings, or renders decisions, due notice of the time and place of meeting shall be given by its secretary to all persons interested, and a standing notice of the time and place of its regular meetings shall be published in the church papers.



Section 4. The consent of at least six members shall always be necessary for a decision.

Section 5. The commission shall render a written report of all its actions and decisions to the next regular Convention, but the right of appeal from its decisions shall always be recognized.

### ARTICLE XIII

#### BOARDS

Section 1. The United Lutheran Church in America shall determine the number of members in the several Boards which it shall create, and these Boards shall always be amenable to it.

Section 2. All members of Boards shall be elected by The United Lutheran Church in America. Vacancies occurring in any Board ad interim shall be filled by the Executive Board of the Church on nomination of the Board in which the vacancy exists. No person shall be a member of more than two Boards at one and the same time. No member of any Board, including the Executive Board, shall be a member of the Commission of Adjudication; but the President of The United Lutheran Church shall at all times have a seat and a voice in all the Boards and in the Commission of Adjudication.

Section 3. These Boards, upon the determination of the general body, shall secure articles of incorporation which must be in harmony with the purposes of The United Lutheran Church in America; but no Board shall apply for incorporation until its proposed charter shall have received the approval of the General Body in Convention, or, in the interim, of the Executive Board.

Section 4. The Boards, unless otherwise provided, shall have power to elect their own officers and employees, and to carry on their work in accordance with the design of their appointment. No member of a Board shall be a salaried employee thereof.

Section 5. The Boards shall require corporate surety from their respective treasurers. At each regular Convention of The United Lutheran Church in America, they shall render full and accurate reports of their work during the preceding biennium.

Section 6. The Women's Missionary Society, as auxiliary to Boards of The United Lutheran Church in America, shall have the right to appoint two women as advisory members of each of the missionary and benevolent Boards to the support of whose work they regularly or officially contribute.

### ARTICLE XIV

#### SYNODS

Section 1. No Synod in connection with The United Lutheran Church in America shall alter its geographical boundaries without the permission of the general body.

Section 2. Synods shall give advice to their ministers and congregations concerning doctrine, life and administration, and shall exercise such disciplinary measures as may be necessary.



Section 3. The Presidents of Synods shall exercise an oversight of the pastors and congregations composing their respective Synods, and shall be charged with the duty of carrying out the rules and regulations adopted by the Synods. When requested by the Executive Board they shall appear before it to represent their Synods. They may also make suggestions to the Executive Board, or seek its advice, with respect to the conditions and work in their Synods.

Section 4. Should any Synod in connection with The United Lutheran Church in America desire to continue its established lines of work for reasons satisfactory to the general body, such privilege may be granted.

## ARTICLE XV

### COMMITTEES, BY-LAWS AND AMENDMENTS

Section 1. The United Lutheran Church in America may appoint special and standing committees. It may adopt By-Laws for the transaction of its business, provided that they do not conflict with this Constitution. These By-Laws may be suspended or amended at any Convention by a two-thirds vote.

Section 2. Amendments to this Constitution must be presented in writing at a regular Convention of The United Lutheran Church in America, which shall decide by a two-thirds vote whether and in what form they shall be submitted to the Synods. An exact copy of proposed amendments shall be transmitted by the Secretary to the Presidents of the Synods for submission to their respective bodies. If at a subsequent Convention two-thirds of the Synods shall report their approval of the amendments proposed they shall be declared adopted.

## LIST OF BOARDS AND ELECTIVE COMMITTEES

1. Executive Board.
2. Commission of Adjudication.
3. Board of Foreign Missions.
4. Board of Home Missions and Church Extension.
5. Board of Northwestern Missions.
6. Immigrants Mission Board.
7. West Indies Mission Board.
8. Committee on Jewish Missions.
9. Board of Education.
10. Board of Inner Mission.
11. Board of Publication.
12. Board of Ministerial Relief.
13. Parish and Church-School Board.
14. Board of Deaconess Work.
15. National Lutheran Home for the Aged.
16. Committee on Church Papers.
17. Executive Committee of the Laymen's Movement.

## LIST OF COMMITTEES, COMMISSIONS, ETC.

1. Statistical and Church Year Book Committee.
2. Committee on Common Service Book.
3. Committee on Church Music.
4. Committee of Conference on Special Linguistic Interests.
5. Committee on Lutheran Brotherhoods.
6. Committee on Women's Work.
7. Committee on Associations of Young People.
8. Committee on Work Among Boys.
9. Committee on Army and Navy Work.
10. Committee on Moral and Social Welfare.
11. Committee on Evangelism.
12. Committee on Church Architecture.
13. Committee on Publicity.
14. Committee on Necrology.
15. Committee on Transportation.
16. Archivist.

















